A SPECIAL TO OUR FRIENDS

DOES the opening editorial on "Re-thinking Foreign Missions" convince you that more missionary educational work must be done among the men and women of our churches? Or that the laymen now indifferent to missions would lose much of their inertia if they could see the *Missionary Herald* now and then?

AS you read the articles, letters, news notes, personalia, and the like—with their illuminating pictures—you may find yourselves inspired to place the *Herald* into the hands of many pastors and women leaders who, once feeling the length, breadth, and height of world-wide missions, might wish to receive the *Herald* regularly.

DOUBTLESS, whether you believe in the educational value of the *Missionary Herald* or not, you would be glad to have it sent to many who really want it but cannot afford it.

SO THEN TO THE POINT!

WOULDN'T you like to make A CHRISTMAS GIFT, each of you, whereby we can send the *Herald* for a year to some friend of yours or to some we know who ought to see the magazine regularly?

IF you wish to make such a gift, kindly fill out the blank below, and send your money with the name and address of your friends to Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

Enclosed please find_____dollars [$] in payment of my Christmas Gift subscriptions for the *Missionary Herald.*

Attached, please find list of names and addresses.

_____

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THE MISSIONARY HERALD

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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RETHINKING FOREIGN MISSIONS

A Message from the Prudential Committee

IN the opinion of your committee, the time has come when we should urge upon the pastors and leaders of our churches the importance of engaging in a fresh and earnest study of the foreign missionary enterprise as it relates itself to the needs of the modern world and to the welfare of the church at home. As a friend of the Board recently put it: "There is a call to re-think this whole foreign missionary business."

Among the duties of the Prudential Committee, as set forth in the charter and by-laws of the Board, is this: "To cause the more inviting fields for missionary enterprise to be explored; *to appoint the places where missions shall be attempted,* and to determine the scale upon which they shall be conducted." In respect to the duties of the Home Department it is stated: "The Secretaries to whom, at any time, the Home Department is assigned shall endeavor to promote a missionary spirit at home, and to secure, from the churches and friends of missions, the missionaries and the means required for the support and *constant enlargement* of the work abroad, *in order to a speedy promulgation of the Gospel throughout the world.*"

To what extent, it is pertinent to ask, has the Board been living up to this ideal of a courageous, persistently held policy of expansion into new territories and new lines of endeavor? Every member of the Board must be aware that, aside from progress here and there made possible through the initiative and generosity of individual friends, there has been no expansion since in 1902, when there was inaugurated a mission to the Philippine Islands, which four years before had come under our flag. Twenty-two years—years of unparalleled opportunity, as the world swings open to the approach of Christ—and the Congregational churches of America order no advance! If Albania be cited as an exception, it is an exception which gives point to the barrenness of the record, since the work in Albania, inaugurated as a result of individual gifts, was abandoned when it became apparent that the churches would not undertake the needed additional expense.

During the past ten years we have been occupied for the most part in endeavoring to overtake the financial situation arising from the Great War, whereby the cost of the work has increased approximately 75 per cent. Your committee is not unmindful of the noble response of many churches in meeting this unparalleled situation. During these years of rapidly mounting cost in the matter of the salaries, allowances, and travel of missionaries, the support of our institutions, the maintenance of the field work of the missions, and the upkeep of our properties, the Board has "carried on" to the extent we have because of the faithful souls who have adjusted their giving to the changed circumstances of the time. All honor to those who, during these trying days, have stood by the Board and the other societies represented in the joint appeal of the denomination! Even so, by recording an indebtedness of $149,660, we indicate the degree to which the giving of the churches has fallen short of complete support of the work administered on the basis of strict economy.

IS IT EXPANSION AT HOME, RETRENCHMENT ABROAD?

By no means are we disparaging what has been done during the critical years which lie just behind us. There is much to be thankful for. Yet certain other factors demand our attention.

While we have been standing still the world has been forging ahead. It is not necessary here to characterize the era of missionary opportunity in the midst of which the Church of Christ finds itself today. Enough to say that never before has the non-Christian world so recognized its need of the thing for which this Board exists. Never before has the influence and fruitage of foreign missionary work been more apparent. Must we not admit that under conditions like these, merely to hold our own is in a degree to fail?

There can be no question of the ability of our churches to meet the demands of this as of all other lines of missionary effort. In the economy of God opportunity and capacity go hand in hand. Congregationalists do not lack the means to support their Mission Boards. The situation appears to be that the few have given generously, the many have given in pitiable amounts, or not at all.

Moreover, let it be known, it has been a period of unusual expansion in the matter of home equipment. Church edifices costing unheard-of amounts, commodious parish houses, new organs, elegant stained-glass windows are in evidence on every side. We have witnessed a noteworthy development in the staffing of the home church. In the more prosperous parishes pastors' assistants, educational directors, social service experts, are the order of the day. All this, we recognize, is a sign of life and progress. We offer no word of censure, only of congratulation—*provided there is no diminution in missionary vision and endeavor.* We tremble for the church that lengthens her cords and strengthens her stakes at the expense of the men and women she sends into the sacrifice of the foreign field.

Expansion at home, retrenchment abroad—is that to be the determined policy of the Congregational churches in an age like this? Is the situation we have outlined one that the Congregational people can view with satisfaction and hope?

SOME LEADING QUESTIONS

We have no intimation as to what the friend of the Board had in mind who suggested that the time has come "to rethink this whole foreign missionary business" of the church; we would offer the opinion, however, that the inquiry might well follow the lines suggested by such questions as these:—

1. To what extent have our pastors and church members grasped the idea that, as a result of the World War and conditions arising therefrom, foreign missions now occupy a position of commanding importance among the world forces of our time; that, through the clarifying of international issues and the closer coördination of Christian forces, the missionary now stands in a new light, as holding the key to the world problem of today?

2. To what extent is it understood that, without in the slightest degree sacrificing his hold upon the spiritual forces that make for personal regeneration, but rather seeing those forces gather recognition and strength, the missionary in many parts of the world finds himself in the midst of a social and political trend, which offers him unlimited opportunities as an inspirer and leader in behalf of his community and state?

3. To what extent do the churches realize that we are living in an age of great missionary demonstrations, that in a number of fields the problem has become one of the selection and training of converts rather than of persuasion? Do the churches realize what it means *to them* that the missionaries of the Cross find themselves on the open road to the world's heart?

4. How far have our churches been made aware of the emergence of the indigenous church in foreign lands as the main factor in future growth, of Christianity becoming domesticated among the non-Christian people, and of this achievement as the acknowledged ratification of the enlightened policy pursued by this Board throughout its long history?

5. To what extent are the churches thinking of foreign missions—in the terms of ten years ago, or not thinking at all?

6. Are the Congregational churches which, so far as America is concerned, had so large a part in originating the foreign missionary movement, and who in the early days placed it in the forefront of their affections and plans, satisfied to have us "hold our own," while on every side new nations and races are being opened to the Gospel appeal? Are the Congregational churches, once in the forefront of denominations supporting missions, content to see their record dropping year by year, until now, on the basis of per capita giving, they stand ninth on the list?

7. Can our churches witness the distress of this work without suffering an impoverishment of their own life? Can they afford to see their social vision narrowed in a time when all about them the world expands?

8. Can a church in these days afford to lose the sense of belonging to *Christendom,* of participation on a generous scale in the movement to make our religion the vital force for world peace and the unification of mankind?

9. Is it not incumbent on a foreign board like ours to make a mighty contribution to the church at home, in the way of keeping her mind and heart open toward God's great family in all the earth, and towards Jesus Christ as the hope of mankind? Do we not need, as never before, the visitation and message of these missionaries returned from the front, that world-brotherhood may rest upon personal contact and affection, as well as upon ecclesiastical theory and plan?

10. Has not the time come when Congregationalists should consider taking some part in the geographical extension of Christianity, as planned by the united forces of the Kingdom, in respect to such unoccupied areas as the Sudan, Arabia, Mesopotamia, Afghanistan, Tibet, Mongolia, parts of Szechwan, the northwest provinces of China, and the heart of Mindanao, whose fringes are already held by our men? Can we hold back from advance into the rapidly opening sections of the non-Christian world and consider that we are still a live missionary church?

11. Has the time come when, in lands occupied for many years, we should equip our missionaries to press for the application of the Christian spirit and method in the political, economic, and social sphere, believing that it is our duty to establish the reign of Christ in every department of community welfare, as in the hearts of individual men?

12. Having been occupied so largely during the past decade in meeting the increased cost of the existing work, are we to consider that the time has come to plan concretely for the attempting of new lines of endeavor? If so, what disposition shall be made of the debt which has burdened us during the past four years?

13. In view of the painful inadequacy of our present equipment in many fields, and the lack of funds for the conduct of our present work, should all thought of expansion be postponed until it is possible, through the increased giving of the churches, to bring to the point of efficiency the enterprise as it exists today?

14. Can we maintain our self-respect, to say nothing of developing a spirit of joyous comradeship with Christ, if we are content to live upon the enterprise and devotion of the past generations of the Board?

15. Have we a right to speak, as we so often do, of "the grand old American Board," when we make no effort to project the work beyond the frontiers of past success?

16. Is our support of the American Board of such a character as to convey to our missionaries, and to the denominations who are working at our side, the conviction that the Congregational churches of America are alive to their world privilege and responsibility?

17. In these days of diminished apportionments and of beneficence measured on the per capita basis, are we in danger of losing the element of "holy boldness" in our missionary faith?

We submit that the Congregational people could not be better employed during the coming year than in the earnest, prayerful discussion of questions like these. Upon the answers that may be given is likely to depend in no small degree the future of this historic Board.

ADMINISTRATIVE PROBLEMS

CONSIDERABLE attention has been given to problems of coöperation with other denominational agencies at the Home Base. The Prudential Committee has sought in every way to aid the investigations of the Special Commission of Twelve, appointed by the Commission on Missions, at the request of the National Council, to make a thorough study of missionary organization and efficiency of administration, in the expectation that a report will be rendered to the National Council at its meeting in 1925.

Four problems under consideration by this Commission bear vitally upon the future work and success of the Board. They are as follows:—

1. The question of closer coördination between, or actual consolidation of, the three Woman's Boards and the American Board.

2. The question of a possible consolidation of magazines—the *American Missionary* and the *Missionary Herald* among themselves or both with the *Congregationalist.*

3. The adoption of a uniform fiscal year for all Congregational Mission Boards.

4. The proposition to create an authoritative central board of promotion in behalf of all the societies, under the control of the Commission on Missions, which board shall assume full responsibility for financing all lines of work, the Prudential Committee and the Executive Committees of the other societies being left to concern themselves solely with the administration of the work on the field, the present promotional secretaries and agencies of these societies to be placed under the control of the central board of promotion.

To these may be added a proposal subsidiary to this last, yet in several respects distinct, looking to the consolidation of the district offices of the Congregational societies.

The Committee has been given opportunity to be present at hearings and to present documents bearing upon these proposals as they affect the interests of the Board. So long as such fundamental questions remain in the stage of preliminary inquiry, and until definite recommendations are laid before the churches and the National Council, it may not be considered advisable to discuss them in public.

We take pleasure in recording our appreciation of the growing spirit of coöperation which exists between the various societies, and which in recent years has found expression in the Commission on Missions. We believe the National Council was well advised when, in behalf of the churches, it assumed responsibility for the work of the various Mission Boards. In no other way can each separate church be so effectively summoned to undertake its share of the missionary task in behalf of the Kingdom as a whole. In no other way, we are persuaded, can we so effectively and economically utilize the personalities and agencies that come under our control, for the stirring of interest and the securing of contributions from the rank and file of our church membership. We would register our approval of the action of the Board at Springfield in 1923, whereby the Commission on Missions was recognized as a promotional and coördinating agency in behalf of the American Board. We are confident that under this arrangement, now entered into by all the societies, the missionary forces of the denomination can go on to steadily enlarging coöperative success.

Similarly we would express our appreciation of the work of the Congregational Education Society in behalf of all the societies in the matter of missionary education at the Home Base. Under the leadership of their secretary, Dr. Herbert M. Gates, it has been possible to project plans of study for young and old that should yield increasing results as the years pass. For three years now the contributions of the Sunday Schools and young people have shown an increase.

BEYOND THE TWO MILLION!

FOR the first time in the history of the American Board the total receipts of the Board's treasury, including the remittances of the Woman's Boards, have passed the two million dollar mark. The figure for the year just closed is $2,056,788.94; the largest previous total being $1,967,492 in 1921.

This result, made possible so largely through the generosity of the women of the churches and through

special gifts of individual friends, is a noteworthy achievement. It brings to mind the time just before the centennial year, 1910, when it was said with the boldest sort of faith that the receipts would likely pass the million dollar mark! If it took one hundred years to reach a million, and fourteen years more to reach two million, how much longer shall the missionaries wait for the much-needed three million dollars?

THE ANNUAL REPORT OF THE AMERICAN BOARD

THIS year the various sections of the Annual Report of the American Board will be issued separately before being gathered together in one volume. This is done in order that mission study classes may be supplied as early as possible with information from our fields in compact and convenient form. The China section is now ready. It contains a full report of the year's work in the three China missions, with detailed information concerning their educational and medical institutions and the location and work of the missionaries. The Minutes of the Annual Meeting of the American Board will also appear first in pamphlet form and will be ready in November. Also, the Report of the Prudential Committee to the American Board. Free copies of these various pamphlets may be had from Harvey L. Meeken, 14 Beacon Street, Boston.

AT CHINA'S NORTHERN CROSSWAYS

THIS is the title of the October *Envelope Series* prepared by Secretary Henry S. Leiper of the American Board office in New York. Tientsin is the "Crossways," and Mr. Leiper reveals in this story of the field and work of that "station" a broad and intimate knowledge gained through some years of personal observation and experience as a resident of that city.

The pamphlet comes out at a time when two great armies are fighting for the mastery of those very "northern crossways," and when the eyes of the world are turned with concern toward China. Mr. Leiper's belief in Tientsin as an avenue of approach into the heart of China's needs is helpful at such an hour. Read this *Envelope Series* as a help to the solution of China's problems.

A TYPICAL MISSION AT WORK

REV. EDWARD H. SMITH, of Foochow, has prepared a pamphlet published jointly by the American Board and Woman's Boards. He lets us into the real life of real missionaries, taking Foochow as his illustration. He shows us the missionary touring among the millions without Christ, building up Bible schools and churches, planting and conducting schools of every description, healing, preaching, teaching, and, in every way known to modern missions, seeking to develop Christian leadership among the Chinese themselves for the Christianization of their own land.

The title of this pamphlet is "Around the White Pagoda." It can be secured at the headquarters of each of the Boards. A nominal price is to be charged.

The pamphlet is issued particularly for those who, studying or teaching the China text-books this year, want to know how Congregationalists work in China. It covers a mission in which all four Boards happen to be working.

PROVISION FOR THE RETIREMENT OF MISSIONARIES FROM ACTIVE SERVICE

IN 1910, at the time of the Centennial Meeting of the American Board in Boston, there were present an unusual number of active missionaries from the field. Conferences were held with these missionaries and the officers of the Board upon a variety of topics connected with the work at home and abroad. The suggestion was there made by missionaries from the field that the American Board should fix a retiring age limit when a missionary under appointment for life service might know that he had fulfilled his life service obligations and would be free to retire. Following these conferences, correspondence was had with the various missions, but no conclusion was reached, largely because the Prudential Committee did not feel prepared to fix upon a supporting grant for the retired missionary. The subject has frequently been raised in different missions since that time, and some of the leading missionary Boards in the United States have taken action fixing a retiring age, which ranges from sixty to seventy years.

The subject has been under consideration by the Prudential Committee and the Woman's Boards for several months, and the conclusion has been reached that in the best interests of the work and of the missionaries themselves a retiring age limit should be fixed. This has now been done, and action has been taken by the three Woman's Boards and by the Prudential Committee of the American Board, fixing upon the age of sixty-eight as the period when all missionaries of the Board may withdraw from active service on the field, with the understanding that they have fulfilled their appointment for life service. The action further provides that at the age of seventy, with few exceptions, all missionaries are expected to retire from active service and enter the *emeritus* class. It is also expected that missionaries who have thus retired shall not remain in the mission field. Where it seems wise in special cases to make exceptions, the subject must be referred to the supporting Board for definite action, requiring at the same time a medical certificate indicating that the missionary under consideration is in a physical condition to warrant a prolonged stay in the field; evidence must also be presented showing that his work is of a specialized character, deemed important by the missions and which no one in the field is prepared to undertake. Provision is made by the supporting Boards for an allowance to be continued to the *emeritus* mis-

sionary so long as it shall be necessary. The plan also contemplates the printing from year to year of a list of the retired missionaries who have been in active service for twenty-five years or more, and to make this list retroactive. The coöperation of all missionaries is desired in securing an accurate list of those who have thus earned the position of *emeritus* by a service which averages a missionary generation.

While this action may bring to some a feeling of disappointment, there is a firm belief on the part of the officers of the Boards that to the greater number it will afford a sense of satisfaction and relief. The Boards are confident that, as the plan gets into operation and the thoughts and practices of the missionaries have adjusted themselves to it, it will heartily commend itself to them all, as well as to their personal friends everywhere.

DR. H. T. WHITNEY

DR. H. T. WHITNEY, one of the veteran workers of the American Board, died Sunday, September 14, at Glendale, Cal. In 1877 Dr. and Mrs. Whitney were appointed to the Foochow Mission and at once proceeded to the Shaowu field, where as pioneer medical workers they laid the foundations of that mission. After ten years they were assigned to the Foochow Station, and while carrying on the work there, began the translation into Chinese of Gray's "Anatomy." He also prepared very early a "School Physiology," which went through several editions. A term of ten more years he was both medical and evangelistic missionary in the Diongloh field. Here he gave more time to literary work, preparing the International Sunday School lessons for Chinese use and revising and editing the "Anatomy." In 1907, together they undertook the work in the Ingtai Station, where, to the medical work, was added the educational and evangelistic, until failing sight and strength compelled them to retire in 1919 after more than forty-one years of varied service.

While constantly carrying on hospital and dispensary work, he found time to train medical students, publish books in Chinese, and help in editorial work for medical and missionary journals, plan and supervise several buildings, teach in a boys' school, assist in organizing the first student Y. M. C. A. in China, and sympathetically help in evangelistic work.

Patient, sympathetic, loving, to Chinese and missionaries alike, when broken in health they had to leave the field, they left behind them a large company of devoted friends.

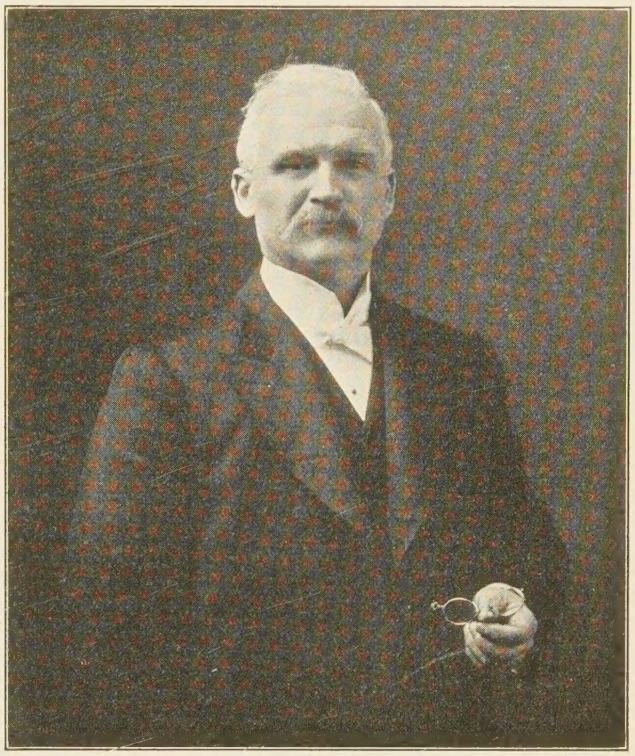
They spent their declining years with their three children in California. Mrs. Whitney died September 25, 1922; and last February Dr. Whitney underwent an operation from which he never fully recovered.

In the lives of such men and women, lived so quietly, yet with punctilious faithfulness to every duty, and giving all to spread the Gospel of Christ, the missionary movement is honored and the Kingdom of God is advanced.

HERBERT MELVILLE TENNEY

LAST May we published an all too brief obituary of Dr. Herbert Melville Tenney, the first Secretary of the American Board for the Pacific Coast District. We failed, however, at the time to express in our editorial columns the mind of those within our official circles who had fellowship with Dr. Tenney during those ten years of service.

Ever an ardent missionary worker and teacher in his parishes, Dr. Tenney undertook his task for world-wide missions with enthusiasm and energy. Under his able administration the office at San Francisco was established in 1903. His genial, hopeful personality, his courage and faith, his business



HERBERT MELVILLE TENNEY

ability, won a place for the cause of foreign missions in the program of the churches of his district. Extensive travels up and down the Coast and repeated journeys to the Congregational councils in the Eastern and Middle States brought him in touch with the entire denomination, and made him a force for good throughout our communion. Many of the missionaries, too, in all parts of the Far East, whom he welcomed and speeded to and from the field, felt the force of his friendship and the strength of his faith. The Board was well served by Dr. Tenney; and when obliged in 1914 to retire from the work in the San Francisco office, he carried with him the gratitude and friendship and love of his American Board associates.

Dr. Tenney was a graduate of Middlebury College and Yale Divinity School. He served as pastor

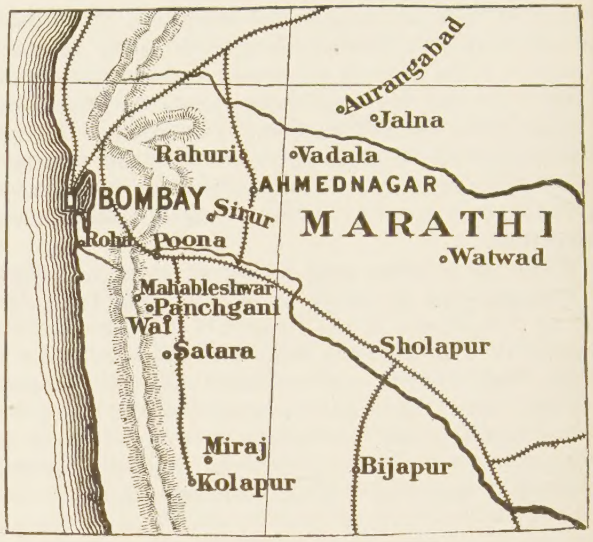
at Wallingford, Conn.; Cleveland, Ohio; Grinnell, Iowa; and San José, Cal. He was District Secretary of the American Board at San Francisco from 1903 to 1914. He died March 13, 1924, at his Piedmont home.

Dr. Tenney was twice married. His first wife, Lilla Cornell Tenney, M.D. (who died in 1908), was a specialist in Pediatrics. His comrade of the later years, Jennie Coop Tenney, one of the directors of the Woman's Board of Missions for the Pacific and Vice-President at Large of the California Federation of Women's Clubs, occupies an influential place among the progressive women of California.

A STEP FORWARD IN INDIA

THE movement toward church union on the foreign mission field can no more be stopped than a lava stream from Mauna Loa. Opposed, retarded, at length it overbreaks whatever obstructions are put in its path and presses irresistibly on. The latest reported achievement in church union is in Northern and Western India, where Presbyterians and Congregationalists have come together to form the United Church in India (North).

Since 1908 there has been a South India United Church, composed of churches founded by Presbyterian missions of all types, and by Dutch Reformed and Congregational missions. The United States, England, Australia, and Germany all encouraged their representatives into this union organization. Mission churches of other names have during the years knocked for entrance into this United Church and have been welcome. Negotiations are now in progress with the Anglican missions in that area looking towards extending the consolidation to include them. The vision has been caught of one church of Christ over all Southern India, where so many forms of the Church universal are at work. Indeed the vision goes beyond that—to achieve in the Empire of India what is being vigorously sought in her neighbor republic; the Church of Christ for India, as for China.



BOMBAY IN ITS RELATION TO THE MARATHI MISSION

And now as a further step toward this end comes the United Church in India (North); organized at Jhansi on July 9 and 10 at a joint meeting of committees appointed for the purpose by the two parent bodies, one of which was the General Aikya or Conference of our Marathi Mission. The spirit in which the committees met was fine. Behind them were some not unnatural hesitations or questionings; the Congregationalists were inclined to fear that the doctrinal requirements of the Presbyterians would be too stiff, while some Presbyterians shrank from what they feared would be an undue laxity on the part of the Congregationalists. Happily the fears of both sides were dispelled by the demonstration of a vital and underlying unity that could not be gainsaid. The gracious and compelling words of speakers of both groups voiced the feeling of all present that they were at heart one and should be one in organization for the work of Christ in Western India.

So one more division wall has been broken down in the Church of the Living God.

TO INDIA

By Minnie Hastings Harrison

A cloudless day, and from our hill we looked
Upon our Mother India. Flat, wide plains
That stretch out endlessly beneath the sun,
Tanks brimming blue with boist'rous monsoon rains,
Hills pinched to shape, and often temple-crowned,
Grim shadowed mountains, rocky, angled, bare,
White hov'ring mist about their difficult tops
Named for the gods, the goals of India's prayer;—
We thought upon her people then; the suave
Shrewd Brahmans, patient farmers tilling fields,
Gay dancing girls, young mothers, lithe-limbed boys,
The imprisoned patriot, whose purpose never yields.
Oh, India! May we who love thee find the way
To help thy many-sided people in our day!

THE WORLD WINDOW

In the opinion of the *Outlook*, the agreement recently concluded between China and Soviet Russia marks, at least on paper, a new era in the diplomatic history of China. "It places that Far Eastern nation for the first time on an equal footing with a Western Power—a Power temporarily eclipsed but none the less potentially great." China, it is claimed, has realized her aspiration to recover at least from one nation the rights which she believes were unjustly wrested from her by the concerted action of the advanced Powers. By a stroke of the pen she has made theoretical recovery of the rights for which she so long struggled in vain. The achievement is credited to that eminent Christian, D. C. T. Wang, who laid the groundwork of the agreement, and Dr. Wellington Koo, who brought the parley to fruition. This, it is recognized, is the surface meaning of the agreement. Beneath the surface it may have another and almost an opposite significance. As we have read of these negotiations and of the Chinese elation over the same, we have wondered if we might not apply China's own proverb: "He that rides a tiger can never dismount."

¶

The trustees of the Canton Christian College, one of the foremost missionary institutions of the world, announce the election of James McClure Henry, D.D., as president of the College in China, to succeed Charles Keyser Edmunds, PH.D., president during the past seventeen years, who has recently become provost of Johns Hopkins University. Dr. Henry is a graduate of the University of Wooster, Ohio, and of Union Theological Seminary. He has been a member of the faculty of Alma College, pastor of Peck Memorial Chapel at Washington, and assistant in Systematic Theology at Union Theological Seminary. He joined the Canton College faculty as executive secretary in 1919, and was later made vice-president. He therefore brings to his important task a strong personality and a ripened experience.

¶

China now has over three thousand qualified medical practitioners in the country. Dr. Wu Lien Teh estimates that on the most liberal basis there are only 10,000 trained practitioners. To meet the actual medical needs of China, no less than 400,000 doctors are called for. Dr. Harold Balme estimates that only eight out of 1,000 sick in China ever reach the Western-trained doctor.

¶

At the opening of 1924 the Catholic Church in China had 2,208,800 adherents; 57 bishops; 2,552 ordained priests, of whom 1,071 are native. Of the clergy, 18 are in Tibet.

The *North China Herald* (leading secular organ), in replying to the maliciously untrue criticisms of missionaries by the French writer, T. Simpson Carson, speaks of the world-wide missionary enterprise as something which historians will, perhaps, regard as the outstanding characteristic of the century in which we live.

¶

One of the speakers at the Institute of Politics at Williamstown was Yusuke Tsurumi, who is an outstanding figure in Liberal Young Japan, concerning which he has been writing most interestingly to the American papers. Mr. Tsurumi is not lacking in this world's goods, having married the daughter of the famous Viscount Goto. Refusing, however, a commercial career, he is devoting himself to public and patriotic affairs. Following Williamstown, Mr. Tsurumi has been invited to lecture at the Universities of Harvard, Yale, Columbia, Dartmouth, Princeton, and Pennsylvania. His article in the *Outlook* for September 24 is worthy of careful reading, especially on account of its biographical sketches of Japanese leaders, several of whom illustrate the Christian spirit and point of view. Mr. Tsurumi tells of a brilliant, young Liberal from Japan who wanted to become a Christian, but before taking the radical step of baptism asked the teacher, whose counsels had been most helpful to him and who had aroused in him an emotional response to the new faith, this question. He asked if all those who, through no fault of their own, had been ignorant of Christian doctrine must remain forever out of heaven. When he was told that all such necessarily were denied salvation, he found that he could not accept such a religion. We suppose there are Christians so ignorant as to give such a reply to an inquiring Japanese. It is hardly necessary to say that the reply is not in any true sense representative of the Christian message which has gone to that country. Had this teacher known his New Testament, he would have answered the question with the words of the Apostle Peter to Cornelius, the Roman centurion: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is acceptable to him."

¶

The papers have been giving a good deal of attention to a letter addressed by Tokutomi Kenjiro, famed Japanese *littérateur*, to American missionaries, on the conclusion of the fourth decade of his Christian life. This letter, reprinted from the *Japan Weekly Chronicle*, runs as follows:

"Dear American Missionaries in Japan and Korea:

"It is high time that you went home, where you are urgently needed. Gardeners sent to work in neighbors' yards will find their own gardens cov-

ered with weeds upon returning. Dear America! What a naughty boy you are growing to be! Prosperity has spoiled you; you have grown too fat to retain your tender sensibilities. You are too active, and have got out of control. . . . You don't mean to be bad, after all, and you were born a good child. I love you all the same. But nevertheless you are too arrogant. You are giving military drill to your girls. Shame! You are making military preparations day and night. Against whom? Whom are you afraid of? Japan? We want our American missionaries to return home, and there to melt up all the heavy cannon to cast a statue of peace, to be erected, say, at the entrance to the Golden Gate."

This somewhat whimsical utterance is sufficiently answered by the overwhelming sentiment of Japanese leaders of all classes, to the effect that the American missionaries are still needed and that the people desire them to stay.

¶

At meetings held in Victoria Hall, Madras, nine years ago, when Dr. John R. Mott was speaking there before an educated non-Christian audience, the name of Christ was hissed. Recently Dr. Stanley Jones spoke in the same hall to a similar audience, and when he closed his out-and-out preaching of Christ with a request for any who were interested in "becoming Christians to stay behind," about a hundred and fifty, mostly Hindus, but some Mohammedans, remained to pray, while many more lingered quietly at the doors and windows to look on.

¶

The South India United Church (an organic union of the Church of Scotland, the Congregationalists, and the Dutch Reformed Church) has reopened negotiations with the Church of England, looking to a consolidation of all Protestant Christians throughout the Madras Presidency. An Episcopal system of oversight is suggested. As for the status of the ministry, it is proposed that the bishops and the clergymen of the Anglican Church be commissioned by certain representative Presbyters (ordained ministers) of the South India United Church, and that ministers of the South India United Church be commissioned by the Bishop and certain representative Presbyters of the Anglican Church. The words of the prayer would be read by each of these groups, and they would then lay their hands on the heads of those of the other church, who were to be commissioned. This would be the last act of the churches as separate bodies.

¶

We learn from the *Indian Social Reformer* that three Mohammedan missionaries have been sent from India to the Malay Islands and to China for the purpose of counteracting "the daily increasing influence of Christian missions in these distant Moslem lands." The article goes on to state: "It is a well-known fact that Christianity is taking away hundreds of Moslems annually in the Malay Islands, and about fifty thousand Moslems have already been lost to Islam there, and Moslem China is also becoming the center of attraction for Christian propaganda work. It was the bounden duty of Moslems to help their brethren in these eastern lands in fighting for the defence of the faith of Islam. The three missionaries, whose names are printed, were given a send-off at the Lahore railway station by a large number of the members of the society which is sending them out. They are commended as setting a noble example to young men by answering the call of duty to Islam in preference to building up their own fortunes at home.

¶

The Cape-to-Cairo railway runs now in an unbroken line from the Cape to Bukama, on the navigable waters of the upper Congo. There is a big gap from Stanleyville, on the Equator, to the Nile at Rejaf, a distance of 1,200 miles, but no fewer than five railway routes have been surveyed along this section, and the gap is now being covered by excellent motor service along good roads. The Cape-to-Cairo route is practically now in operation by means of rail, steamer, and motor service.

¶

We learn from Bishop Overs of Liberia that the newly elected President of that country, Charles D. B. King, and the Vice-President, H. Too Wesley, are active members of the Episcopal Church. Mr. King's early training was in Sierra Leone, and from his earliest boyhood he has been associated with the mission schools of the Church Missionary Society at Freetown and the Episcopal Church at Monrovia, Liberia. He has made official visits to France, England, and the United States. He is a descendant of that class of negroes who went to Sierre Leone and Liberia for the purpose of colonization one hundred years ago. Mr. Wesley, on the other hand, is a representative of the primitive heathen tribe of Grebos. At an early age he was taken from his heathen surroundings and placed in the mission school at Fishtown, near Cape Palmas, and the Cuttington Collegiate School. He also studied law and went into business, afterwards into politics. He is the first representative of the purely native tribes to become a high official of the republic.

¶

Abyssinia, the mystery land of Africa, is revealed in a remarkably interesting way by Charles F. Rey in his book, "Unconquered Abyssinia" (Lippincott). After dealing with the fascinating history of this land, Mr. Rey describes present conditions. Today Abyssinia is a country of violent contrasts. "Its able and patriotic ruler, Ras Tafari, keeps abreast of all that is happening in the politics, the art, and the literature of the world. On one day he entertains guests from England with an English menu, and the next day, provides a royal banquet for 15,000

men, who devour raw meat. The peasants plough with the same implements used 2,000 years ago, and the punishment for theft is amputation of the hand. Yet native tailors use the latest type of American sewing machine, and the banking system has close relations with Paris and Bombay." Mr. Rey speaks of Abyssinia as "an island of Christianity in a sea of pagans," while virtually all the rest of Africa has been partitioned among European powers.

¶

Emir Chekib Arslan, writing in *Current History*, brings a strong indictment against France on the ground of misrule in Syria since that province was taken over under the mandate of the League of Nations. "It should be clearly understood," says this writer, "that the League of Nations, from the Syrian viewpoint, is simply an institution whose aim is to provide a cloak of legality for the greedy encroachments of France and England." He maintains that from the political point of view, Syria has been deprived of all her liberties and treated exactly like a French colony; that the present-day administration of Syria is a first-rate example of anarchy and corruption; that the French have shown themselves far inferior to the Turks as far as administration is concerned; that by the issuance of paper money, the value of their currency has depreciated 25 per cent, carrying a loss to the Syrians of fifty million francs; that exports have steadily declined in value, and imports have risen; that as to the public security, it simply does not exist. Mr. Arslan maintains that the Syrian people are as one in their demands that Syria be completely freed from the French yoke.

¶

At the close of their fiscal year, the Presbyterian Church, North, U. S. A., reported the largest number of communicant members and the largest expenditure of money for world-wide benevolences, as well as for congregational causes in their history. Gifts for benevolences and home expenses totalled $57,088,164, an increase of $6,668,067 over the preceding year, and nearly $20,000,000 over two years ago. National missions received $5,581,760, Foreign Missions, $4,584,322. The total amount raised for congregational expenses was $40,125,729. The per capita giving of Presbyterian church membership for all purposes, exclusive of foreign Presbyteries, was $31.93. The per capita giving to benevolences was $9.28.

¶

Says a writer in *World Dominion:* "Two national utterances are striking signs of the hold of Christianity in Bohemia: the first is recalled by the picture of John Huss before the Council of Constance, which hangs in the modern Town Hall at Prague. He stood on the scaffold with the Communion Cup in his hand; when it was snatched from him he said quietly: 'I trust in God Almighty, and I shall drink this Cup this day in His Kingdom,' and he died a few hours later, praying for his enemies and for his people. The second word comes from the President of the Czecho-Slovak Republic, Dr. Masaryk. He said recently: 'There are two ways: the way of Julius Cæsar and the way of Jesus Christ—and I deliberately choose the latter.'"

¶

This from "Culture and Ethnology," by Dr. Robert H. Lowie, regarding the contributions toward our civilization received from ancient races. Our economic life (food, etc.) is derived from Asia, so is the technologically invaluable wheel. Domestication of the horse from inner Asia, modern astronomy from Babylonia, India, and Egypt; invention of glass, Egyptian; spectacles from India; paper from China. This author finds that momentous ideas may arise from so-called inferior races. The Maya people of Central America conceived the notion of the zero figure, which was unknown in Europe until borrowed from India. Many ethnologists hold that iron technique came from Africa.

¶

Dean Inge of Saint Paul's Cathedral, preaching in Westminster Abbey on a recent Sunday to an audience of 4,000, had this to say as to the position of Christianity in relation to the world five years after the war: The effect of the war had been to depress the higher kind of religion and to stimulate the lower. We had hoped to establish an era of peace and good will, but fear and hatred ruled everywhere. There was an increase of vice, of idleness, and self-indulgence; moral deterioration always followed war, but there were no signs that it was worse now than after other great wars. He believed the country was slowly convalescing. There was as much nobility in human nature as at any previous time. We were inclined to expect too much from Christianity in the sphere of public and national life. The Gospels told us clearly that our Lord expected His message to be rejected except by a small minority. The Church had no reason to be discouraged. It was a leaven working secretly. No one could say how far its real influence extended, but we could be sure that it worked through the faith and love of its members, and not through the political and corporate action of its rulers.

TWO WOMEN'S COLLEGES AS I SAW THEM

By Eula Bates Lee

COMMENCEMENT week at Kobe. March does not seem to us as well suited to commencement festivities as June, yet it is the time when all Japanese schools close one academic year and begin the next. And if roses are not in bloom in Kobe at that time, azaleas are, and the air is heavy with their fragrance. But in Japan, as in America, by far the sweetest flowers of the Commencement season are the college girls.

Rosy-cheeked, dark-eyed, kimono-clad, demure, but merry-hearted, the Kobe girls were on the tennis court, were cramming in quiet nooks for pending examinations, or were meeting in groups for the transaction of business or for heart to heart talks. One such group brought me 80 yen ($40) one morning, explaining that it was their contribution to the work of Means School at Dondi, Africa, and adding, with great humility, that half was for 1924, but the other half was for 1923, as they had been careless and had not sent anything last year.

One hundred and seventeen diplomas were given on Commencement Day—seventeen to girls who had completed the full college course, thirty-nine to the graduates from the Junior College, and sixty-one to the graduates from the Academy.

Class Day exercises, an entertainment in behalf of the Land Fund, and several social functions were carried out by the students without faculty help. I was deeply impressed by the initiative, the dramatic ability, and the poise of the girls.

But after all, any institution is rightly judged by its alumnæ rather than by its student body. What of the Kobe alumnæ?

There are about nine hundred of them, most of them graduates of the early years, when the school was not yet a college. They are living in all parts of the empire and are organized into a very active and efficient alumnæ association.

I met with groups of these women in Kobe and in Tokyo. Everywhere their theme was their last and greatest undertaking—the raising of $75,000 to purchase a new site for the college department, just outside the city, so that the present long-overcrowded campus may be given up entirely to the academy. The site has been secured—sixteen beautiful acres of hill and valley, well wooded, possessing exceptional possibilities for a good water supply, and overlooking Japan's picturesque Inland Sea. More than half the $75,000 has been raised, and the rest will come. This achievement is notable

The product—a group of Kobe alumnæ. They are raising $75,000 for a new site for the College

A vista toward the straits, at Okuradani. The towers of the new Kobe College are expected to rise from amidst these waving trees. Japanese women are buying the site and planning a campaign for endowment. Who will give the buildings?

not only because of its significance to the college, but as pioneer work in developing the latent powers of Japan's women.

But Kobe College realizes that land for a new campus is not enough even if we assume that money for new buildings on the land will be forthcoming. Endowment also is necessary, for the maintenance of two schools or departments, with their separate faculties on two campuses twelve miles apart, will cost much more than the school does now.

In October, 1925, Kobe College is to celebrate the fiftieth anniversary of its founding, its beginning, not as Kobe College, but as a primary school, the first Christian school for girls in the western half of Japan. What could be more fitting than for the school to put on in Japan a campaign for endowment in connection with its Jubilee year?

In April, and again one hot evening last June, I listened to the Kobe Board of Managers and representative alumnæ discuss the possibility of attempting such a campaign, the aim to be the raising of 600,000 yen for endowment. Remember that Japan is a far poorer country than America, that it has not yet recovered from the earthquake disaster, that it has felt and still feels keenly the insult of the recent Immigration Act of the United States, that Kobe College is a Christian institution in a non-Christian land, and that it is a school for girls in a land which does not yet see the necessity of educating its girls as highly as its boys. Do you wonder that I marveled at the courage of these men and women? I was told that the largest sum Japan has yet raised for a philanthropic purpose was 500,000 yen during the War. One of the managers, a member of the faculty of a college of another denomination for boys, when asked if he thought it could be done, replied, slowly: "*We* couldn't do it; *perhaps our women can.*"

What a tribute to the new forces being released for world service through the training of Oriental women!

As I saw Japan's women all over the empire, I was much impressed with their industry, their patience, their endurance. They have great influence, and their power will increase as they are trained for Christian leadership. I look at the Kobe College alumnæ and say hopefully, Yes, I think Japan's women *can*. In a very true and far-reaching sense it is they who must save Japan.

From Japan to China by way of Korea and Mukden, how the journey teems with interest! But the temptation to dwell on varying physical and national characteristics, or on the influence of Japan and even of Kobe College on Korea's life, must be resisted, for we find ourselves pulling into Peking's beautiful modern railroad station one Monday morning in mid-April.

I have a niece in Peking who might come, I thought, to the station to meet me, so I looked with some eagerness from my compartment window. Yes, she was there, and so were some twenty others —American and Chinese young women, all belonging to the faculty or student body of Yenching College and Bridgman Academy! What a welcome it was! How I wished the friends of these institutions could see the gay cavalcade of rickshas as

Learning Western ways. Miss Sarah Field with two domestic science girls of Kobe College

the very coolies caught the spirit of the occasion and we rolled rapidly (for China) past the Legation Quarter of Boxer memory, along Morrison Street, past the American Board compound, to the old Chinese palace that is the present home of Yenching College. We drew up between the two stone lions at the entrance, passed in through the

Ivy clings to Chinese palaces as lovingly as to Gothic towers. These vines, scarlet in the fall, give a familiar academic touch to the lovely gateway on the campus of Yenching College.

gate bearing the inscription, "Peking University, College of Arts and Sciences for Women," went around the Spirit Screen, the simple device by which the Chinese ward off evil spirits from their homes—for spirits can fly only at a certain height and cannot turn corners—and stood in the grassy court in front of the library building.

We were all talking at once, and were almost as ready to cry as to laugh, but I was seeing also a little group of women gathered around a table in an upper chamber in Chicago—women who, with some hesitation but with great faith and hope, were underwriting the $17,000 needed to secure this old palace as a home for China's first college for women. That was in 1915, and the college was then so small and new that few, even in China, knew of the fine work it was doing. The ancient one-story buildings were converted into dormitories and classrooms of singular grace and beauty, though they are almost without modern conveniences.

This college home has seen much of heart struggle and of growth and of eager young ambition during the last nine years, but it is already too small. After one year more, Yenching College for Women is to move with the other schools which make up Peking University to the new site at Haitien, outside the city wall. The new plant rapidly building; there is a part of the fruitage of the successful effort of Christian women in America to raise $2,000,000 for plants for seven union colleges, this sum being supplemented by another million from the Laura Spelman Rockefeller Fund. Of the Yenching plant the Administration Building and the Dean's residence are completed, and stand near the entrance to the woman's compound—beautiful twin buildings, with curved Chinese roofs, Chinese coloring, and even the fascinating rows of little animals on the roof corners. Sage Hall, a recitation building, two dormitories, and a beautiful science building are well on the way, and it is not difficult to picture the better equipped institution which will, we hope, soon be operating at Haitien. But I am

Left to right: Miss Fan Yu-chung, only woman general secretary of the Chinese National Christian Council; Miss Ruth K. Ch'eng, for several years professor of education at Yenching College; Miss Tin Shu-ching, national secretary of the Y. W. C. A. for China. Yenching graduates this sort of woman.

General Feng, with Mrs. Frame, at Yenching College. The General s a good friend of the College and chose him a wife from among its laughters. He recommends to his officers that they follow his example.

glad my visit could be made while the college was still housed in its old Chinese palace.

The college girls? If one wants to touch the chord to which their heartstrings are sure to vibrate, he has but to speak of service to China. They are so eager, so earnest, and yet so merry and full of fun. I am persuaded that no student body anywhere is more alive to the great questions of the day, national, international, interracial, industrial, political, than are the Yenching College girls. And how they love their native land, how ambitious they are for her, and how keenly they feel her disgrace or impotence! One cannot be hopeless for China if she knows the students in the Christian schools.

Already Yenching graduates are serving China in many and varied ways. When, early in 1922, all China was scanned for leaders who might be equal to the task of bringing together and organizing the numerous and hitherto almost unrelated Christian forces at work within the boundaries of the country, six Chinese women were among those chosen. Of these six, four were Yenching graduates. The National Christian Council of China, which was the fruitage of that meeting in May, 1922, now employs three executive secretaries, who give their entire time to its work, one an Englishman, one Chinese man, and the third a Chinese woman. The last-named, Miss Fan, is one of Yenching's daughters. A quiet, rather frail little woman she appears, but she travels from Canton to Harbin in all weathers, and great audiences, often made up largely of non-Christians, hang on her words. She is a power in the churches, in conferences of students, in retreats for Christian workers.

Another Yenching graduate is national Y. W. C. A. Secretary for China, one is in China's home mission field in a far western province, one is making a name for herself in the world of literature, others are teaching in government and Christian schools, and still others, through the example of their own homes, are gradually giving to China new standards of home and family life. When General Feng, China's well-known Christian soldier, desired a wife, he told the friend acting as go-between that he did not care for wealth or position, but that he wanted the girl he married to be a Christian, a college graduate, and democratic in her ideas. He found all he sought and more in a young woman who, after her graduation from Yenching, had served also as teacher and pastoral worker in the American Board church in Peking. She is now not only the center of a happy home, where she has won the love and respect of her husband's four children, but she is also General Feng's tireless co-worker in educational and uplift work for the soldiers under his

Mrs. General Feng in her wedding gown. The photograph from which this picture is taken was presented to Mrs. Eula Bates Lee, on her recent trip to China, by General and Mrs. Feng. On its frame the General has written in Chinese characters Mrs. Lee's and Mrs. Feng's names.

command and for their families. For the officers' wives she maintains, with the help of Chinese Y. W. C. A. workers, classes in reading, in Bible study, in the care of children, and in domestic arts, at the same time providing a day nursery for the children whom the mothers could not otherwise leave.

For the Yenching girls and the Kobe girls, and all other educated Christian women in the Orient, we rejoice. That there are such women gives hope for the future, but how comparatively few they still are and how great is the task before them!

Privilege always entails responsibility. This is peculiarly true in a country like China, where old customs and superstitions are indeed giving way, but where so much, so very much, still remains to be done.

Take as example the ancient custom of foot-binding. Have you thought that to be a thing of the past in China? I went one day to a country fair in a village only a few miles from Peking. It was a gala day and the population of the entire countryside, clad in their most festive garments, thronged the roadsides. I stood and watched the crowds for more than two hours, and I saw not one woman or girl above five years of age whose feet were not bound. Ancient grandmothers, mothers carrying heavy babies, young brides, and little girls, all hobbled by on painful, crippled stumps.

As one watches such a sight her heart yearns over the girls in our mission schools, not because of their lack of privilege, but because of the heavy burden of responsibility their very privilege necessarily lays upon them.

CHINA'S POLITICAL CONDITION

As Seen from Foochow

By Edward H. Smith

PRESENT-DAY politics in China are so confusing that one who confesses ignorance of what it all means and whither it all tends is almost excusable.

Yuan Shi Kai, the first great President, being himself a military man, conceived the idea of dividing the country into eight military divisions. Over each was a general called Tu Chun. On the death of Yuan in 1916 there was no one capable of controlling these men, and they became irresponsible autocrats, usurped civil authority and in many cases drove out the civil governors; more than once they have even driven a president from Peking. To support their ever-growing armies, these generals began recklessly to sell and mortgage the resources of the nation. Stirred by this treachery, Sun Yat Sen, whose patriotic fervor had never waned, organized at Canton the Southern Confederacy to drive out the traitors and reëstablish the Republic. Letters were sent to leading patriots everywhere, urging them to enroll volunteers for the cause. Later they were assured they would be enrolled in the Southern armies. These bands of young, eager volunteers were soon forced to raise their own support. For some years now they have been living on the people, and, like all irresponsible military forces, have grown more and more lawless. The numbers of these so-called bandits have been increased by the defeat of Northern armies. Thus it should be understood these so-called brigands are in many cases among China's most patriotic and best-educated citizens, not a few professing themselves to be adherents of the Christian Church.

Today China probably has the largest number of soldiers of any nation. The land is being impoverished. The lives of millions of boys and young men are being ruined. The land cannot be tilled; great areas face famine. The wisest heads are in despair as to what can be done to stop it all. All parties have forfeited the confidence of the common people. Only the Church of Christ seeks to serve and protect the people. Their only salvation from plundering armies is in flight to Christian chapels, whose Chinese preachers welcome and give them refuge.

The habit of turning to the Church is being formed. Confidence in and love and respect for the Church is daily growing. All these things give to the Chinese Church today unique opportunity and responsibility.

BUILDINGS GRINNELL-IN-CHINA, TEHCHOW

FRIENDSHIP AND FACTORIES IN BOMBAY

By ALDEN H. CLARK

MR. CLARK

WHEN I was last in the city of Poona I visited the "Depressed Classes Mission." This is a significant Indian enterprise conducted by upper caste men for their supposedly "untouchable" neighbors. We were shown the girls' school and boys' school, with their vigorous effort to use modern methods, the industrial building, with its several industries, and the other work of this mission. Then we picked our way among the wretched little huts of the outcastes adjoining the mission.

We saw much that was noteworthy, but what interested me most of all was the unusual personality of the able young man who was taking us about. He was the superintendent in charge of the boys' education, and showed a contagious enthusiasm for his work and an attitude of friendly intimacy toward the degraded people among whom he was working, which were rare and most inspiring. "Where did you gain your impulse to go into such work as this?" I ventured to ask him after we had been together for some time. He looked at me in the frankest way and replied: "I was a mill hand in Bombay. A lady missionary opened a night school for us. That was where I gained the impulse to give my life to such service."

So here, in charge of a notable advance station of progress in India, was a product of a quiet piece of missionary work for the mill hands of Bombay. This one young leader was worth to his country enough to repay all the time and effort which had gone into that little night school. There are many potential leaders working in the mills of Bombay who await only such a touch of friendly helpfulness as this young man had received. It is this service which we plan to give through the varied ministries of our social enterprise.

THE GATE OF BOMBAY, ERECTED AT THE TIME OF THE PRINCE OF WALES' VISIT

But we have gotten ahead of our story. We must begin with Bombay itself. This great modern metropolis is purely the product of Western contact with India. Before the British came Bombay was nothing but a low, palm-covered island. Gradually, under the British rule, its harbor—one of the greatest and most beautiful in the world—attracted trade and traders from far and wide, until it became the recognized gateway of India. The American Civil War brought wealth and prosperity to Bombay. Her wharves were constantly heaped with Indian cotton, which was shipped to Lancashire at unheard-of prices. The fortunes which have made possible India's greatest industrial enterprises began with the closing of America's cotton export trade during the Civil War.

It was Indian capital and Indian industry which later built the mammoth cotton factories of Bombay. These now employ 150,000 operatives, and make this Western-Eastern city the greatest manufacturing center of India. This development of the cotton industry is an illustration of the enterprise of the leading citizens of Bombay. The fact is that this great city has attracted to itself men of unusual ability from many castes and classes. Here live 50,000 Parsis, Persians who were driven to India by Mohammedan persecution centuries ago. The Parsis have large business capacity. Many of them take an effective part in the public affairs of their city and country. Mr. K. Natharajan, a South India Brahmin and an eminent pioneer of social reform, moved the office of his organ, *The Indian Social Reformer*, to Bombay, because he found in Bombay a greater response to his message than anywhere else in India. The chief activities of the remarkable "Servants of India Society" center in Bombay. The "Workmen's Institute," in charge of one of their members, is an effective piece of social service, which ministers to thousands of the laboring classes. The presence of men of affairs and men of practical idealism in the leadership of the life of Bombay has given its city life an unusual combination of sanity and progressiveness.

From the thatched huts and poor fields of the narrow coast plain, and from the gray villages of the great central plateau, with their periodic famines, come pouring into Bombay streams of villagers, attracted by the chance to work. Farmers, outcastes and criminal tribesmen, men and women from many classes and castes, they jostle each other in the trains and work side by side in the mills.

Christians form a substantial part of this movement to the city. The Christian community is largely drawn from the outcastes, who have the

least stake in the land and the smallest economic reserve. Moreover, Christians are more enterprising and ambitious than other villagers. Missionary workers in the district are faced with the fact that some of their village communities have practically emigrated to the city *en masse*, and everywhere our most ambitious Christian young men have a tendency to seek the broader opportunities of Bombay.

The village immigrants to Bombay have been forced to crowd into the already over-crowded native quarters of the town until six, eight, even ten people were living in each dark little room of the "Chawls" or tenement houses. Landlords hastily patched new rooms onto old houses, and put up new buildings on every available piece of open land. The native quarters became labyrinths of noisome lanes and nests of disease and infection. The mortality among the children under one year of age in Bombay rose to the terrible figure of 60 per cent. Large numbers of people went back to their villages to die of tuberculosis, thus spreading far and wide the germs of this dread disease. Only one who has visited some of these "chawls," and has seen men and women and little children lying, struggling for life, on the floor of one of these dark, crowded rooms, can appreciate the greatness of the human need in the tenements of Bombay.

Less obvious, but no less deadly, are the moral and social dangers of the great industrial city. This is true of America. It is even more true of India, where the moral sanctions of society are so intimately bound up with the traditional life of the village. With no proper center of family life, and working as long hours as the mill hand does, he naturally craves some diversion, and easily falls a victim to the temptations which are ever ready to his hand in the liquor shop and the brothel. Christians are by no means immune to these temptations. Set them adrift in Bombay, with all its strange and degrading conditions, and they often lose what they have gained of Christian faith and, in common with others who come to the city, become thoroughly demoralized. One of the outstanding challenges to Christian workers is to seek to conserve the Christian work of the village by ministering to the people who have gone to the city. Nowhere else in the Orient is this challenge more insistent than it is in Bombay.

It is not strange that many Indian leaders have come to regard the entire industrial development in India as an unalloyed evil. The tendency of the best of ancient Indian culture was toward the simplification of life rather than its elaboration. Mahatma Gandhi is the chief advocate of the return of India to this type of culture. He builds bonfires of factory-made cloth, whether woven in England or India. He wants India to reject every vestige of Western material civilization and go back to the spinning wheel and hand loom. We are in hearty agreement with his feeling that India should remain simple. We believe that he is right in stimulating the people to revive their old spinning and weaving industry as supplements to their other occupation: But he is surely trying to push back the sea whe he attempts to abolish from India her modern fa tories. Machine production has come to stay an is bound to increase throughout China and Indi as it has already done in Japan.

It is impossible to drive Western industry ou of India, and, what is more, it would be suicid folly to do so. Some 80 per cent of India's peopl now subsist on the one industry of agricultur When the rains fail and the crops wither, famin grips the land. Economists agree that India's grea est economic need is a larger diversification of in dustry. There is no doubt that the great mills o Bombay and her other large industrial undertal ings have saved the lives of many thousands o villagers from the famine areas.

The great task before the Orient is not to driv out Western industrialism, as Mahatma Gandhi ad vocates, but to humanize it. Missionaries have th new and increasingly insistent task of helping t bring the best experience of the West to bear o this new problem in the East. Indeed a peculia responsibility rests on the Christian forces of Wes ern lands to bring the manifold ministries of Chri tian brotherhood into Eastern industrial centers lik Bombay.

The city itself has at last waked up to the evi of congestion and is vigorously at work trying t remedy them. Her efforts were at first fitful an inadequate, but a few years ago a truly gigant plan of city improvement was initiated. This in cludes not only the tearing down of old rookerie and the opening of many broad streets, but th building of sanitary tenements for no less tha 250,000 people of the laboring classes, and the ope ing up to business and residence of great new are redeemed from the sea and from low-lying marshe Bombay is now engaged in a herculean effort t become the beautiful and sanitary modern cit which its wealth, industry, and strategic impo tance demand.

Like the city authorities, missions have only r cently been aroused to the greatness of the nee of Bombay. They have been working more or les piecemeal. Now they are seeking to get togethe and face the problem as a unit. It is not strang that, face to face with this problem, several of th missions at work in Bombay feel that we must us the approach which has already proved effective i Western industrial communities. We have decide that the next great venture upon which we mus embark is a well-equipped center for social servic

It is only fair to say that a large part of ou work in Bombay has from the beginning had strongly social aspect. The splendid services Wilson College and of several mission high schoo for girls and boys have not only had social signif cance in themselves, but have been creating in th minds of the students a strong desire to do soci work for their country. Outstanding Indian leade of social advance, here as in other parts of Indi

The Parsi Statue, where six roads meet. This is called the Geographical Center of Bombay. The Community House site is directly behind the flatiron building.

come in large proportion from mission schools and colleges. By night classes for mill operatives, by medical work in the homes of the people, by ministries to the blind, and in many other ways, missionaries have been leading in efforts to better social conditions in Bombay.

Yet the undertaking on which we are now embarking is a more direct, immediate, and comprehensive attack upon the social and industrial problem of Bombay than anything which missions have yet attempted.

A very definite new start was made in 1921, when a trained social worker from America, Mr. Emil Lindstrom, was sent out to lead in this service. Although he worked only a few months, he succeeded to a remarkable degree in winning back to a clean life individual young men who had fallen into the temptations of the city. He found a ready response to his efforts to band the young men of the neighborhood into an athletic club. He was well on his way to a coöperative effort with the city government to start some greatly needed supervised playgrounds in crowded sections. In the midst of these promising beginnings, he was attacked by peritonitis and suddenly died.

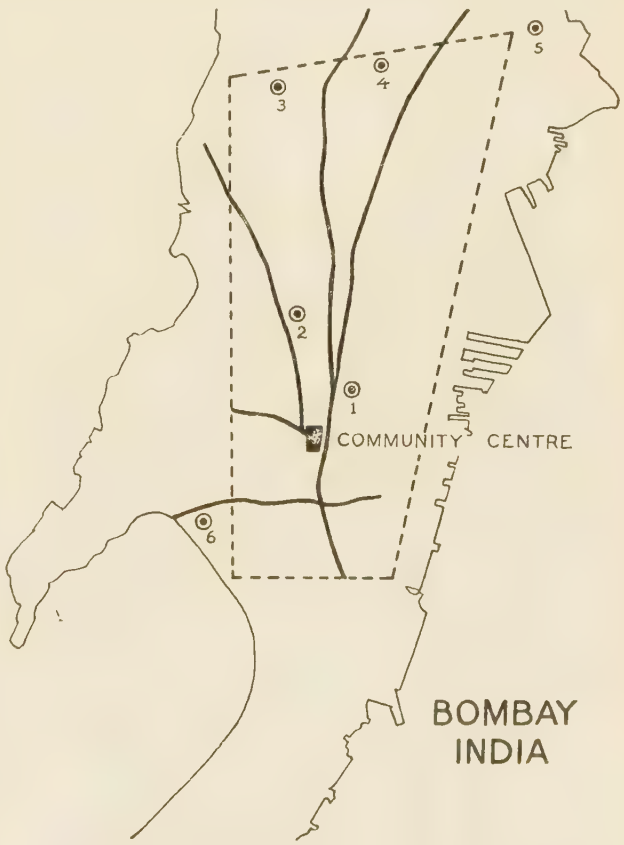
His death was a great blow, but the Christian forces of Bombay with whom he had been associating were moved by his loss to make a strong resolve that the work to which he had given his life should not fail. The young men's club which he started is still active and will furnish a large part of the force of volunteers needed for a program of social service in the neighborhood. A hostel for upcountry young men has been opened. A dispensary especially for women and children has been conducted. Schools and services of various sorts are being increasingly given to the laboring classes.

The time has now come when these efforts should be brought together into a strong central institution which may be the nerve center of our social work. A valuable site in the midst of the tenement region of the city is already in our hands. In the "chawls" about this site lives a dense population which is pathetically in need of social and religious ministries. This population includes college students and criminals, Mohammedan, Hindu, Jew, and Christian.

Here we want to erect a building for community service, with a small but well-equipped playground beside it. The building would be to a certain degree self-supporting, partly because we should expect those whom it served to pay something toward the cost, but especially because it would contain on its two valuable street frontages shops whose rents would bring in a fair income. Our plant would include a library and reading room, a large hall for all sorts of community activities, a dispensary, class and club rooms, a hostel for young men, and accommodation for workers and for those in training as social workers.

Using this building as a center, we intend to do extension work in the mill regions through concerts, moving pictures, the Boy Scout movement, etc. A fresh-air summer camp forms part of our plan. No such camp now exists; yet there is not a place in the world which needs it more than this city of crowded streets and of oppressive summer heat.

We expect to carry on this work through a small group of paid workers, Indian and American, and a large number of volunteers drawn from our churches, from Wilson College, and from among the



Note proximity of Community Center to main thoroughfares (heavy black lines). Circles numbered one to five are existing centers for extension work, such as No. 1, our Bombay High School. No. 6, Wilson College, supplies trained workers. Area in dotted lines is the most densely populated of Bombay. Majority of mills in this section. Great docks at right.

Members of Bombay Young Men's Club and Choir wishing Mrs. Lindstrom Godspeed as she started for America
This group will work for and through the Community Center

citizens of Bombay, without distinction of race or creed. This social work will furnish a rare opportunity for enlisting non-Christian men of good will in service with Christians. It should be of great value in demonstrating that missionaries are not mere proselytizers—seekers after numbers of converts—as many Indian leaders now think, but are heart and soul engaged in the task of spreading by deed as well as by word the Christian Gospel of brotherly helpfulness.

Rev. B. Hiwale, of Bombay, with Mrs. Hiwale and their child. Mr. Hiwale is taking graduate work at Harvard in preparation for important work in Bombay. It is hoped that he will be able to give much time and thought to the Community work.

Men like Mr. Natharajan, the leader of the Servants of India Society, and Sir Hormasji Wadya, a leading Parsi philanthropist, are most cordial in their approval of our plans and have offered us their coöperation and support. Our able and sympathetic Governor, Sir Leslie Wilson, has given us a generous subscription and a letter of strong commendation. We are definitely looking to Bombay citizens for half the cost of our proposed new plant, as well as for counsel and coöperation in the actual conduct of the work.

We regard this social venture in Bombay as having far more than a local significance. Not only do we hope to train social workers who shall go out to do similar work in other centers, but we are initiating something which is a pioneer in this kind of missionary service in India. Doubtless the missionary forces of other great centers will follow the lead of Bombay in starting institutions whose purpose shall be to embody in friendly service the Gospel of Christian brotherhood. We are helping to break a new trail.

This is an arduous but stimulating task. The tendency of Bombay to disintegrate society and take from life its human values is well-nigh overwhelming. Yet there is one power stronger than all disintegrating tendencies, and that is the uniting and inspiring power of Friendship. As in the case of that young man in Poona, it can make a leader out of a mill hand. It is so quiet in its working that sometimes we forget or ignore it. But Friendship is irresistible, because it comes from the very heart of God. We are starting this enterprise with enthusiasm and with large faith, because we are convinced that God is in it and that through it He will reveal Himself anew in India.

CHURCHES AND CHIEFTAINS IN AFRICA

By AMY B. COWLES

AT ODEKE

"BAPTISTS, you first! Get up! Preach! All right! Well done! Next, Wesleyans, preach! Now Romans (Roman Catholics)! Melikas (Americans) next! All right! Very good!"

A most astonishing performance was going on in the bush country. A heathen Chief, distracted by the number of denominations clamoring for church sites in his territory, had rounded them up

CHIEF MZINGELWA'S COUNCIL HOUSE

and was putting each one in turn through an examination, Chief Mzingelwa and his head men being the sole judges of their theology and of their fitness to be admitted to his land.

The Chief stood in front of his Council House, the denominational leaders with their followers sitting in the deep grass before him. The rain poured down in floods and the Chief mopped rills from his royal brow as he conducted the examination.

"But we find fault with our Chief, for our Chief sees with only one eye," whined the leader of an Ethiopian sect which had given Mzingelwa endless trouble, building on his land in spite of his repeated refusals to give them a church site. "Sit!" roared Mzingelwa. Even beer-drinking, polygamous chiefs can discriminate, and Mzingelwa would not tolerate on his land a church which allowed beer-drinking, and whose leaders set an example of immorality. And this "Ethiopian movement" was not in favor with the Colonial Government.

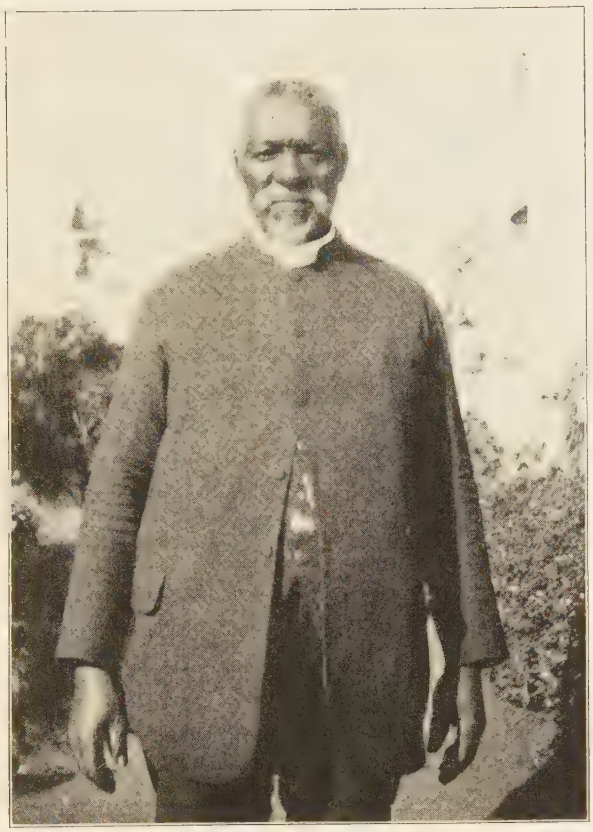
"We see many Gods and many Jesus today," thundered Mzingelwa. "I don't know anything about this new thing. I know only one God and only one Jesus. The Church of the Amelikan Bhodee is my church. This is the church of my Fathers, this is the church which I will attend and where my wives and my children will go. Now go home, and every last one of you come to the opening of My Church, two weeks from this time, and every one of you on that day bring an offering to this new building which is My Church."

This was the "one eye" about which the Ethiopian brother had complained, the "one eye" which saw only one God and one Jesus, and which led the Chief to support the church which did not allow beer-drinking or immorality among its members. Chief Mzingelwa's father's father had given a church site to the first missionary who had ever come to the Umzumbe Valley, and this missionary had been sent in the early sixties by the American Board. Loyalty is a conspicuous Zulu trait, and that succession of Zulu chiefs has been loyal to the Amelikan Bhodee through all the years; in these latter days, when the multiplicity of denominations has become distracting to heathendom, this loyalty has been a steadying influence, and has given the American Board church the prestige it deserves, as the first to have set up the standard of the Cross in many a dark valley of Natal.

"Every last one" of them *did* come to the opening of the new church at Odeke: a thousand people were gathered there. The actual ceremony was somewhat delayed by the late arrival of H. R. H. Chief Mzingelwa. The African dignitary does not have the word "punctual" in his vocabulary. He received a tremendous ovation from his people—all the men dropped to a squatting position, lifted hands and arms in salute with one accord, and in unison roared forth the guttural "Bayete, Nkosi, Ndabezita Mninmuzane!" (Hail, Chief, Ndabezita, owner of the kraal.) Then the exercises began, Mzingelwa sitting outside the locked door of the building while hymns were sung, prayers offered, and a short sermon was preached. Then the door was unlocked with a new key and the Chief entered with his missionary and Pastor Goba, of Umzumbe,

THE ODEKE CHURCH

and was followed by deacons and evangelist, other native pastors and delegates. After a fine service a collection was taken for the debt on the church building; even the trouble-making Ethiopian sect had brought an offering, according to orders—not a very sizable one! A feast followed, to which the



Rev. C. K. Goba, pastor of the Umzumbe Church and its branches

Chief had contributed a whole ox, and to which the women had brought cooked food in pans and baskets balanced on their heads.

The most notable part of the ceremony was a short, strong speech by Mzingelwa, in which he declared once again that he knew only one God and one Jesus, and that this church of the American Board was his church, closing with the words: "Perhaps you think I do not love God because I have many wives and I drink beer. But I do. I do love God."

A year later he lay dying. Roman Catholics and adherents of the Ethiopian sect hastened to his kraal to baptize him. But the grand old heathen, loyal and farsighted, knew that whatever sect baptized him would claim the royal kraal as its field after his death, and his wives and children as its adherents. And although Roman Catholics have persuaded the heathen that the unbaptized are doomed, Chief Mzingelwa, remaining true to the light as he had seen it, risked hell and put his confidence in the King of Kings.

"No, I have my missionaries," he answered them. "And that," pointing feebly toward the little brick church he had helped to open, "that is my church."

"Our great friend, Chief Mzingelwa, is dead. . . . We believe he died a Christian," wrote Pastor Goba, who with Christians from the Odeke and Umzumbe churches lovingly laid Mzingelwa to rest. So he sleeps within the fold of the Congregational churches of America, the church of his fathers, the church of the American Board.

IN THE BUSH COUNTRY

A great company marching round and round a church on a mountain top, and singing praises to Jehovah!—No, this was not Mount Zion, with King David and his harp leading the singers of Israel around the Ark of the Covenant. This was Mtimbamkulu, or Great-Feast Mountain, and a Zulu chief looked on while a company of five hundred Christians marched with their missionary around the sod and thatch church they had built with their own hands, and the hills resounded with their hymns of praise. And after the marching, this Zulu chief opened the new church door with a new key and with his staff entered in the first of all.

Away off in America a young man and his wife, who worked their way through college, have year by year sent a thank-offering of ten dollars to be used in putting up a church at Sibeu's. With one of the checks came a note from the little wife: "Each Monday I am praying for the church at Sibeu's; I am praying also that Chief Sibeu himself may give his heart to God and himself lead all his people to Christ. I have visions of Chief Sibeu entering that church and all his people following him."

Two armies drawn up in battle array had confronted each other at Sibeu's a few years before. Three hundred of Chief Sibeu's men, armed with spears and clubs and cowhide shields, had faced three hundred of Chief Mbotyane's warriors and had filled the air with savage yells. Hate, fury, and venom were about to be let loose, the storm was about to burst, when Mr. Charles Ransom dashed

Some of the "heathen" men who attended the church opening exercises

up on his horse, at risk of his life rode between the warrior lines, and with uplifted hands called the people to prayer.

"That prayer took the fight all out of us," said the Zulus later. Mr. Ransom was the missionary who led the marching and singing around the new sod church, and made the chief address at its open-

ing. And it was Chief Sibeu, whom he had saved from bloodshed that day; Chief Sibeu, who had stood by his grandfather's promise of a church site to the American Board, and at whose kraal Christian services had been battering away on the wall of heathenism for thirty years; Chief Sibeu, who made the most astonishing speech of the program. The burden of it was: "When I die, I want to leave all my people in the light; I want all the young people to learn."

Twenty-five heathen children promised on the opening day to come to school in the little sod church if a teacher could be sent to them. Chief Sibeu, with ages of heathenism in his blood, living in all the ways of darkness, would send his children so that they might be brought into the light. But the only money in sight for Sibeus is that ten dollars once a year that has come so faithfully and so long.

Chief Kufakwake and his aide, who lifts him on and off his horse

AT NHLALWANE

Chief Kufakwake was a "Rough Rider." He used to delight in nothing more than to tear madly over the hills with his retinue of young bloods galloping beside him. Sometimes, stretched full length on his horse's back, feet on its mane, he would dash wildly down the road, and the old men, as the clouds of dust and clattering hoofs passed by, would shake their heads and say: "He will kill himself before long." And, indeed, one day, after too much beer, he rode to his destruction. A fall from his horse; months of complete paralysis; then partial recovery; but he will never again be able to ride wild horses.

But the Christians among his people will always gratefully remember Kufakwake. His grandfather gave a church site to the first American Board missionary, and he himself, and his father, have fostered that church of Christians and the school of forty children for many years. Always a fat

Chief Kufakwake's chariot, sent to bring the missionaries to the church opening. Mrs. Cowles is seated within

sheep from his flock for the Christmas feast of the school children, and for evangelists come from afar to hold meetings here. A kinder chief never lived.

Like the chieftains at Dweshulas, Odeke, Sibeus, he has stood loyal to the "Amelikan Bhodee." Once the Roman Catholic Fathers, dressed in their black robes, rode up to his kraal and asked permission to start a station there. The Chief's mother rose up in fury and said: "Do you know what you are? You are a bush in which all the bad people hide." The Chief shook his head: "No, my church is the Melika church." And the Fathers rode away.

A new church has been recently opened at Nhlalwane, and the Chief attended the exercises, gave a cash offering, and slaughtered an ox for the feast. This is truly a little flock in the wilderness, here in the wild country, with its rolling veldt, its great Drakensberg Mountains, its impassable river, rank heathenism all around, other Christians far away. And to be a Christian in Zululand means to "come out and be separate," to touch not the unclean thing. "Fear not, little flock." We remember the Master's words as we see these disciples, set upon by all the forces of darkness, trying to keep their hearts toward the eternal city.

"HEATHEN" BOYS AT NHLALWANE

GRINNELL IN CHINA

[For several years Grinnell College has been manning and financing a definite work in the Shantung District of the North China Mission of the American Board. Tehchow is the center of this work. This is a city on the main railroad from Tientsin to Nanking and Shanghai, close to the borderline between the provinces of Chihli and Shantung. To this city was transferred all the work of the American Board that began at Pang Chuang, made famous by the work of men like Doctors Henry D. Porter and Arthur H. Smith.

Grinnell works for both boys and girls. The Porter Middle School for Boys has its story to'd by Rev. Harold S. Matthews, Grinnell, '16; and the Grace Wyckoff Memorial School for Girls gives its message through Miss Alice C. Reed, Grinnell, '13. The pictures have been supplied by Mr. M. J. Bradshaw, Secretary of Grinnell, who carries the responsibility for raising the funds among the Grinnell alumni. Needless to say, the Board is glad to coöperate with Grinnell in telling the story of the work that we are doing together in North China.—Ed.]

THE PORTER MIDDLE SCHOOL

By Harold S. Matthews

BACK in the seventies, members of a certain secret society fled from Tehchow, Shantung, to Tientsin, the port city of Peking. As they were passing the American Board chapel in that city one day, they heard a voice, saw some broad, inviting benches inside, and walked in. They were greeted by the Chinese preacher, and told him their story. They invited the preacher to visit them in their home, not far from Tehchow.

Mr. Stanley, the American Board representative at Tientsin, must have heard the story, for some time later he decided to visit these newly found inquirers from Tehchow. As his carter, however, drew near and inquired the way to the village where these men lived, said village suddenly disappeared! No one had ever heard of it. (This was a common occurrence in that day when strangers were trying to find their way.) Finally, however, it was found, though it took many visits to arouse any interest or understanding.

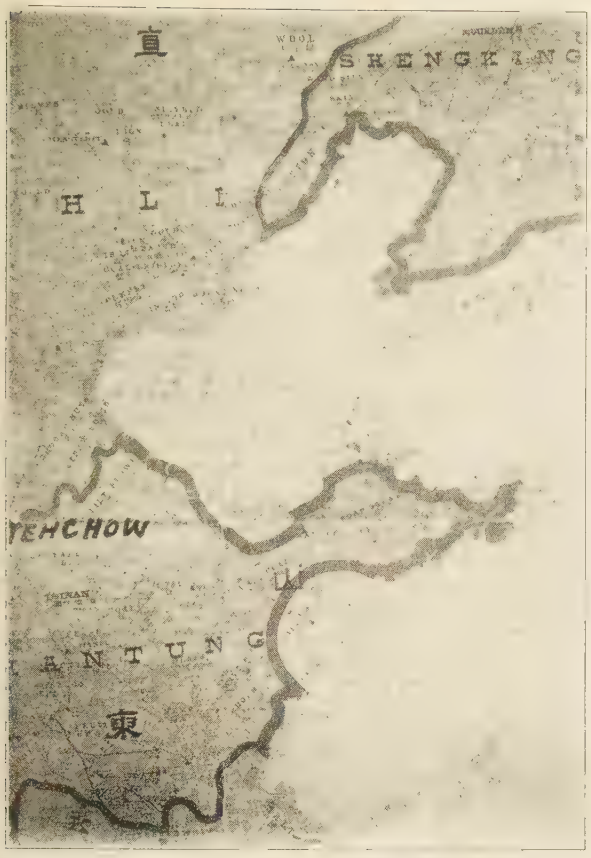
H. S. MATTHEWS

A Mr. Chia, preacher from Tientsin, was traveling all through this district, seeking an opening for Christian work. One day as he was passing through a walled village near a market town—Ssu Nu Ssu, on the Grand Canal—he was invited into a drug shop to have tea. When asked his business, he told the proprietor he was looking for a "Doctrine Lover." The druggist at first replied that he did not know any, but later he remembered one such man—a Hou Sheng-Ching, who lived in a village two and a half miles away. Howbeit, on reaching the village (Pang Chia Chuang), Mr. Chia could find no one who could tell him where Mr. Hou lived. He left, therefore, a disappointed man.

A year later Mr. Chia again visited the drug shop and told the proprietor his experience of the year before. The shopkeeper went with him as a guide, and this time Mr. Hou was easily found. The latter invited the men in. Far into the night they conversed, with Mr. Hou an admirable listener. As a result, Mr. Hou thought that at last he had found in Christianity what he had spent years in search for. He became the leader of the new movement. His home became the center of the Christian work of the American Board work in Shantung; and with the friendship of Mr. Hou, that school was established at Pang Chuang by Dr. Henry D. Porter and Dr. Arthur H. Smith which today is Porter Middle School at Tehchow (or Tehsien), the special responsibility of Grinnell.

While the work was being carried on, after the Boxer trouble at Pang Chuang, Dr. Arthur H. Smith published the statement that the Pang Chuang Mission Station was an "oasis in a desert, because for miles and miles around in every direction the villages and cities had been destroyed, but the mission buildings had not been harmed." The Porter Middle School today at Tehchow is just as truly an oasis, though in a different way. It is the only middle school for boys, government, missionary, or private, in thirty-three counties of the densely populated Shantung plain!

But to resume our history. In the early eighties one of the Chinese helpers at Pang Chuang began pushing forward plans for a school. Mr. Hou succeeded in purchasing a small piece of land, on which was erected a mud building. Mr. Wu, who still teaches Mandarin to the "illiterate foreigners" of Tehchow, was the first regular teacher. After much canvassing, four boys were permitted by their parents to leave their native villages to live and study



GRINNELL–IN–CHINA ON THE MAP

Note our headquarters: Tehchow, Shantung Province, one of the most densely populated areas in the world. We work for millions!

in this new primary school. From that little beginning has grown the Porter Middle School of Tehchow.

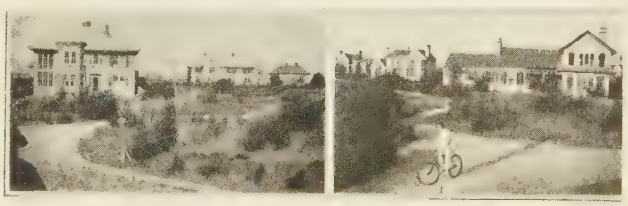
In 1904 C. A. Stanley, Jr., took charge of the school, along with his country evangelistic work. By 1909 enough money had been secured, chiefly through Dr. Porter, to build the first substantial brick building, which served as assembly hall and school building. From 1911 until the compound was moved to Tehchow in 1914–15, B. A. DeHaan was in charge. During this period the attendance averaged between twenty and fifty, and considerable interest in athletics was developed. One or two contests were held with Taian, a rival school.

With Mr. DeHaan's return to America on furlough in the fall of 1915, and Mr. Paul MacEachron's arrival the following year, we can say that Porter Middle School, as it had come to be known, became a part of the Grinnell-in-China movement. Since then the students and faculty of the College and the Congregational Church in Grinnell have been responsible for the funds that have been put into the educational work, both here and in Tehchow, and to an extent into the country primary schools and the Wyckoff Memorial School for Girls in Tehchow. (The grandson of Mr. Hou, namely, E. H. Hou, was the first student from this district to attend school in the United States. He graduated from Grinnell in 1916.)

The years Paul MacEachron was principal were historic ones, and as a result of his efforts Porter Middle School is fast coming into its own. During his six years, in spite of flood, famine, and Civil War, the school was kept open, and the enrollment increased to nearly a hundred, several buildings were added, the athletic field was fully equipped, and the general appearance of the grounds improved and beautified by walks, trees, and shrubs. He was also instrumental in putting the country primary schools on a much better basis, and from them to our middle school are coming more and better prepared boys. Last year, with Mr. Alfred Heininger principal, the enrollment increased to 125, and this year we have 149, and a waiting list. The faculty numbers fourteen, including the part-time teachers. Unless new dormitories and teachers' quarters can be built this year, we will be unable to take care of any more students or members of the faculty.

John Decker, who has just finished his three-year term this year, is the first student representative to be sent out from Grinnell College to teach English. Besides building up a very good English Department, Mr. Decker has been a great stimulus to the athletics. Because of the long distances contests with other schools are too expensive, so emphasis has been put on intra-mural athletics. The entire student body is divided into groups small enough to enable every boy to take part in some form of athletics, and in fact this is a part of the required work. We have equipment for baseball, basketball, tennis, handball, soccer, and track. The senior boys assist Mr. Decker in coaching the various groups. Occasionally basketball games are played with Tsinanfu or Taian Middle Schools. For the past two years we have entered teams in the Annual Interscholastic Meet sponsored each fall by Shantung Christian University at Tsinanfu. This fall, of the ten schools represented from outside Tsinan, we took first place.

For two summers about twenty boys from the upper classes have gone home to their own villages and held Daily Vacation Bible Schools. They found vacant rooms, hunted up their pupils, and taught as best they knew how the following subjects: simple lessons in patriotism, Chinese characters, arithmetic, Bible stories, singing, health, hygiene, the National Phonetic, handwork, and organized play. Their equipment consisted of a flag of China, a letter to the village elder or some influential person, a strip of blackboard cloth, and notebooks and helps which they had prepared to aid them in teaching.



CAMPUS AT TEHCHOW

JOHN DECKER WITH HIS TRACK TEAM
Grinnell-in-China

Sometimes the elders would help them get the school organized, but in some of the villages only the pluck and resourcefulness of the boys themselves made the holding of the school possible. One boy could find no boy pupils, but collected eleven girls. Another boy taught the adults at night, as well as the little ones by day. In one village, as a result of this vacation school, a regular primary school for girls was started at the close of the summer. Think what a boon such a summer school as these boys conducted would be to a village which had no school, and in which only one or two adults even could read.

Without waiting until after graduation, these boys are beginning now to raise the level of learning and living in their own villages. Perhaps the hardest thing for villagers to understand was why these boys would give their time and strength through those hot summer months without getting any money for it. Even during the school year

A BUNCH OF BOYS, GRINNELL–IN–CHINA, CELEBRATING "REPUBLIC DAY"

these same boys carry on this sort of work, some walking as far as ten or twelve miles on Sunday each week in order to teach a half-day Sunday School. This is truly an "Adventure in Service" and not the least good is the development of the boys themselves.

One other "outside activity" ought to be mentioned. This year four literary societies have been organized. Every boy appears on the program several times during the school year, getting training in public in the use of both Chinese and English.

Recently, in coöperation with the Tehchow Government primary school authorities, we have conducted the Intelligence Test adopted by the China Educational Association. Mr. Terman, from Yenching University, Peking, was here to superintend the test and to instruct the testers. The various teachers are now wondering who will have the highest averages. One of the gratifying results of this experience is that for the first time for several years the two city primary schools have worked together, the principals actually getting "chummy." So in this instance the attempt to work with the Government schools has been beneficial to their relations with each other, as well as helping to develop a good feeling between the Chinese and foreigners.

We have grown from a humble beginning. We are alive and are still growing. With respect to the future, "Quality, not Quantity," is our goal.

Perhaps some one will ask: "What Gospel are you giving Young China?" You have guessed it if you have thought what lies back of the results stated above. We are here that they may have LIFE more abundant.

"Obedience to law, Mastery of self,
Respect for others, Joy in service:
These constitute LIFE."

Two of the men who are "making" Grinnell-in-China. Left to right: Mr. Wang Hsi Chang, head of Religious Education Department; Mr. Kuan, Chinese Principal.

THE GRACE WYCKOFF MEMORIAL SCHOOL

By Alice C. Reed

"Are you sitting down or are you standing up?"

"I'm trying to stand up, but my mother is pulling my coat and trying to make me sit down!"

The little girl and her mother, with a number of other little Chinese girls and their mothers, were attending a wonderful tea-party—a tea-party almost as epoch-making as the one of Boston fame.

The Pang Chuang missionaries had determined to aim a blow at the cruel custom of foot-binding. So they laid their plans and sent out their invitations to dinner and a tea-drinking. After innumerable tiny cups of the national drink had been disposed of the guests were taken to the chapel and talked to about the harmful effects of foot-binding and the advantages of feet of natural size. Then they were told that a school was to be opened, and those who wished to enter it must unbind their feet.

Right at that point a cloth was lifted and several pairs of beautiful embroidered silk shoes were displayed before longing eyes in the audience.

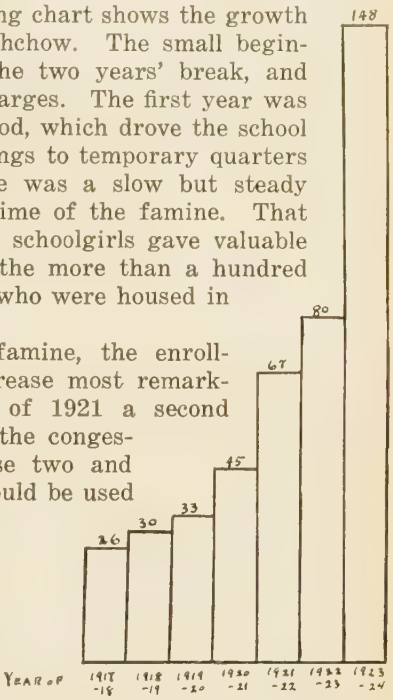
"All who would like to enter the new school and receive a pair of these shoes to wear on Sunday, and plainer ones for every day, stand up."

Some of the girls stood boldly erect, but poor Shu En! Her mother's tugging at her coat must have prevailed. In spite of the bait of the beautiful shoes, only four little girls appeared next morning to say, "We want to unbind our feet." These four —the same number with which Porter Middle School began—formed the first class in the new school.

From 1893 to 1915 the Pang Chuang Boarding School was conducted by Miss Grace Wyckoff, who with loving devotion watched it grow from those first four until it numbered over fifty, with primary day schools to supplement it.

When the Pang Chuang Station was moved to Tehchow (Tehsien), the school was closed for two years, but in 1917 it reopened as the *Grace Wyckoff Memorial School,* with Miss Mabel Huggins as principal, Miss Alice Reed assisting her. The new gray brick buildings consisted of a recitation building large enough to accommodate 150, dormitory room for thirty-six, and a dining hall and kitchen. Temporary stoves were used in the classrooms at first, but the dormitories were icy in winter. Now, good furnaces have been installed, which greatly increase efficiency and comfort.

The accompanying chart shows the growth of the school at Tehchow. The small beginning was due to the two years' break, and also to increased charges. The first year was interrupted by a flood, which drove the school from its new buildings to temporary quarters at Lintsing. There was a slow but steady growth up to the time of the famine. That year (1920–21) the schoolgirls gave valuable help in caring for the more than a hundred little refugee girls who were housed in the school.



Following the famine, the enrollment began to increase most remarkably. In the fall of 1921 a second dormitory relieved the congestion, and now these two and the room which should be used as assembly hall are all crowded with the 110 boarders, and growth will have to be limited till a third dormitory is built.

With the opening at Tehchow, Miss Huggins began to teach the girls to do filet crochet as a training in accuracy and neatness, and many girls were able to earn a little money as they became skilled. This was the beginning of industrial work, which has grown surprisingly, and has already enabled more than twenty girls to be in school who could not have had the opportunity aside from this help.

Two years ago the school was reorganized with six elementary grades and three years of Junior High School, and this spring the first class of six fine girls was graduated from the latter. Two of these will go to Senior High School in Peking, two

GIRLS' DEPARTMENT, GRINNELL-IN-CHINA
GRACE WYCKOFF MEMORIAL SCHOOL

A CORNER IN THE GIRLS' DEPARTMENT OF
GRINNELL-IN-CHINA

GIRLS AS THEY LOOK IN GRINNELL-IN-CHINA
1924 Graduating Class

to Nurses' Training School, one to Kindergarten Training School, and one will teach. Next year's class will be more than twice as large.

An account of the school would not be complete without mention of the Chinese teachers. Five fine young women and two able men have been giving their full time to the school, while three teachers from Porter Middle School teach some classes for us.

Thirty-one years ago four brave little daughters of four daring mothers unbound their crippled feet and started to school. This spring more than a hundred girls walked two and a half miles to a picnic on the Grand Canal, most of them on feet that have never known the cruel suffering of binding. And this unbinding of feet is typical of the more important freeing of minds and hearts from the bondage of ignorance and superstition.

So *Grace Wyckoff Memorial School* is having a share in bringing the "Abundant Life" to the women and girls of China.

THE KATE C. WOODHULL HOSPITAL

THE *Herald* has chronicled the opening on May 1 of the new building of the Kate C. Woodhull Hospital in Foochow, China, but has delayed further description, hoping for pictures of the interior and exterior, which have not come yet. Some idea of the building and its surroundings may be obtained from this illustration. It is of gray brick, three stories and basement, and accommodates seventy patients in its wards and private rooms, besides making provision for offices, chapel, dispensary, laboratory, etc. Ample room is given to the children's and maternity wards. Dr. Lora G. Dyer (B.) is the only American doctor in charge, but Dr. Kinnear will be called in for the eye cases. There is also a Chinese assistant—Dr. Lau, an earnest Christian woman who was born on an island at the mouth of the Min River and received her medical training in Peking and Tehsien. The training school for Chinese nurses is in charge of Miss Hazel Atwood.

As the picture indicates, the hospital is right in the heart of the city, on a little alley known as Peace Street, and the grounds are not large. The location, however, is a very convenient one, near the men's hospital, and the rooms are light and airy. Miss Atwood writes: "The view from the upper floors is splendid: to the east, the men's hospital, the mission compound, White Pagoda, and Temple Hill; to the south, the broad expanse of drill ground, and beyond, on the Island, the foreign buildings and the mountains behind; on the west, a sea of gray tile Chinese roofs, with Black Rock Hill and the Black, or Stone, Pagoda as a background; and on the north, the same sea of houses, with the mountains beyond."

"The very gate of Heaven to many poor, suffering women and children," is what one of our Foochow missionaries calls this hospital. That Dr. Woodhull, who was the first woman physician sent by Congregationalists to China, in 1884, and

for whom the new building is named, has lived to see the work she started so satisfactorily housed, is a great joy to her and to the Woman's Board of Missions, which stands behind it.

SO OUR MISSIONARIES WRITE

Rev. Edward Fairbank, Vadala, India

"One of the important questions ever before our churches is that of self-support. There has been an immense amount of hard work this past year by members of churches, teachers, preachers, and pastors. The result has been that for the first time in the history of the churches of the Vadala District enough money has been collected (not simply subscribed) throughout the district to pay the salaries of the Circle Pastors for this entire financial year!! This means that the fifteen churches here are independent of foreign help of any kind. We are saying very little about this because we are anxious to make this result permanent. Nevertheless we rejoice in the accomplishment of the past year. Will you not pray for these churches, that they may grow not only in self-support, but in spiritual power and character."

Rev. Harry S. Martin, Tunghsien, China

"There are times when I wish every one of you might be here in China to share our experiences with us. Such a time was that Sunday when these eleven hundred men presented themselves for baptism. It was a great sight to see over a thousand men taking the pledge of allegiance to the Christian Church, and to hear them promise to follow the teachings of its Leader according to their light.

"The services were held out of doors. In the forenoon there was an address on the meaning of the step they were taking. Seven different pastors took part in the baptism in the afternoon. The men were asked to give assent to the principles of the Church and a pledge of their faith. Their responses were given in no uncertain tones at the top of their voices. The 'I will' of a thousand men is a pleasant sound to hear when it means a promise to higher living and a pledge to a perfect Master.

"General Feng was present, and spoke to the men of his pleasure that they had decided to take this step. He told them that he hoped they were doing this of their own free will and not because it might please their higher officers. He said that the religion of Jesus meant hardship and cross bearing, and that they would probably be called upon to suffer for their faith. He did not mince his words, but struck out straight from the shoulder.

"After the preliminary service, the men were divided into groups for baptism. The pastors went up and down the lines of the men standing reverently with bowed heads. All was quiet save for the repeating of the baptismal formula and the fervent 'amen' of many of the men as they received the sacred rite. The service closed with the singing of 'Oh, Happy Day' and a prayer of benediction.

"Some may say that such services are merely an impressive gesture and have little real significance. But we who live near these men, who see the earnestness and humility of their officers, the courtesy and honesty of the private soldier—in a land where the soldier is usually the brigand—and the confidence and respect in which they are held by the people among whom they live, know there is a power not of themselves that works in them. By their fruits ye shall know them."

Miss Laura B. Cross (I.), Bridgman Academy, Peking, China

"I have been attending the Student Volunteer Convention for Chihli Province.

"My, but they were in earnest in working for a new church. They think that we may have to change the name. But most of them feel that there is a place for the church and that it must stay, though in a different form. I never saw a more determined spirit to work for a real indigenous church even if it cost a sacrifice of money and position.

"There isn't a bit of anti-foreign feeling as far as we can see; only a sincere desire to develop an independent organization which will call out the best in the young men and women in China. I never before felt the real effort the leaders are putting into this new church idea. You remember Dr. T. T. Liu's saying 'the Christians must agree to differ and resolve to live.' Mr. Chien has added, 'and unite to serve.' That will be the hardest thing to do. For we can't say we are Christians and not love, but some of us can say we are Christians and still not unite in our serving.

"Of all the services, I think that I enjoyed most the Communion Service which was held on Sunday evening in the open pavilion, with the wind blowing through the sacred pines, a few birds twittering that hadn't gone to bed, and the tinkle of the temple bells in the distance as the wind gently swayed them to and fro. The service was a union service, in which all denominations took part. At the end, just as the last 'amen' of the recessional died away, the bell from the inner court sounded, calling the priests to their evening chant. I went off thinking that the religion which is to save China must have something of the mystic element that one sees in the services of these far-away temples, but that is not enough. It must also have some of the fervor and spirit of getting into every-day life that these young students had. They withdrew for a few days of communion, but they have now gone back to their schools and homes to try to put their ideas into practice."

From a Missionary in Japan

"The evening of the 22d, last Sunday, I had a call from a young man whom I first met last January. His experience is worth telling. He was in the quake in Tokyo, September 1, 1923, and lost all,

General Feng and the eleven hundred soldiers who were baptized at Tunghsien last February. Chinese pastor and guests in the foreground; soldiers in the rear. General Feng is tall officer at right of center

barely escaping with his life; after eight days he left Tokyo and came to my part of the country, to a relative who lives in a city not far away. Y. is a (Meiji) university graduate, twenty-six years of age, single, and by his own story had been living a high life with a half-dozen friends in a public lodging house. At that time he was doing some kind of editorial work.

"Mrs. S., the relative to whom he fled, some ten years Y's senior, is the widow of Mr. S., whom I have known for fifteen years, and whose growing faith it has been my pleasure to witness. He influenced his wife, and Mrs. S. is now an earnest Christian, a member of the Kumiai Church. She took Y., befriended him, led him. Pastor Hashinomi also took a kind interest in him.

"On a visit last year I met Y. He came to me after the morning service, after the evening service, and again Monday morning before my train; a very eager inquirer. On his way back to Tokyo in February, he stopped, at our invitation, a day and a night in our home. His seeking was in dead earnest. He was preparing to take a Christian stand amongst his old friends in Tokyo and to lead them into a saving faith. He had still some misgivings as to whether his faith might not weaken under their probable opposition. He went to Tokyo with fear and trembling. But 'forewarned' proved 'forearmed.'

"He called on us last Sunday night. And his story in part is this: On reaching Tokyo, he was met at the station by his old pals; and they were all for a bout of the old life. But Y. girded up the loins of his firm determination, put on a gentle, smiling countenance, and silently let them have their say. When they had laughed at him and vilified Christianity to their heart's content, he quietly replied that evidently they were laboring under a misconception of what Christianity really is; and that they would better go with him to church. Then he set about earnestly leading them. Y. himself very soon sought baptism in the Hongo Church. The friend who had most loudly opposed him was the first to be converted. He was baptized in April. Four others have since been baptized, and a sixth is now laboring with some faith to overcome the drink habit. Y. himself is thinking to change his vocation and become either a teacher or a minister. This seems to me unmistakably 'the life of God in the soul of man,' which is religion, isn't it?"

Miss Josephine C. Walker (I.), Shaowu, China

"One of the beautiful sights this fall, as I came across the province of Kiangsi, was the

threshing floor in each village. The great stacks of golden grain, the blue-clad figures beating it out, the chatter and laughter of those family groups, and the sunshine over all, seemed far removed from war. Yet a few days later I found myself traveling with the northern army, which was carrying guns and ammunition from Hankow. It would seem that the army had waited to do its fighting until the cold, rainy months of the year. Otherwise they would have no food, and no farmers to carry their loads. The baggage was being carried in relays, the farmers of one section hauling it to the next.

"While in Kiangsi I heard of their Christian General Wu, as well as General Feng, whom you have all read about. The two men are friends and are working together to make not only Christian soldiers, but also Christian homes. I visited one school in Nanchang, to which General Wu has sent fifteen girls. When a girl is ready to graduate, he finds in General Feng's army a nice Christian man who wants a wife, makes an exchange of pictures, and, bringing the young gentleman's picture to the school, asks the girl if she would not like to marry the man. The girl weeps and declares she never wants to marry. The picture is left with the principal of the school, and the girl, after a couple of weepy nights, acknowledges to her bosom friend that she would be willing to see it again. After that all runs smoothly and a new Christian home is established.

"I watched that little section of the army I traveled with. Their commanding officer, though he rode in a chair carried by four men, frequently walked, and that up hill in the rain. The soldiers had umbrellas, and when during the showers they stopped to rest, nearly every umbrella was shared gladly with three or four of the farmers. At taverns the soldiers paid for their food. I heard only one complaint about them. But when I came to the region where the bandit army worked sorrow last year, I found the small villages still deserted. In some, two or three families had dared to come back, and were making good money feeding the newcomers. The contrast between the two armies was striking."

Rev. Clarence E. Wolsted, Manamadura, South India

"Many great changes are taking place in India. Daybreak is coming even for the fifty million 'untouchables,' the lowest castes, who are denied all rights as men and women. Many of them have been studying in Mission Schools and are taking high positions in Indian life. They are proving themselves to be the stamp of men and women who are needed to regenerate a nation.

"Another great movement is going on—an awakening amongst the women. An All India Women's Conference has been started. They are asking that laws be passed making the minimum age for the marriage of girls fifteen years. They are also working for prohibition. The movement fills the Christian Church with great hopefulness.

"The work of Mr. Gandhi has caused many people to think and read about Jesus, the Galilean. Both he and his opponents, although non-Christian, have been quoting from the Gospels and seeking to base the righteousness of their positions on the life and teachings of Jesus. This helps us to see how the spirit of Christ is beginning to permeate the life of India."

Grace Towner (I.), American School for Girls, Adana, Turkey

"Compared with the turbulent times of the past few years, the present school year has been marked by tranquillity. The new government has been settling down to a peace *régime* after thirteen years of war. New laws are being made and old methods cast away.

"Laws are never interpreted by all in the same way. We have as a school tried to carry on our work under these laws as we have understood them. Our interpretation of them has not always been the same as that of some of the officials. But our experience has been that difficulties usually come from a lack of understanding, and a frank talk usually straightens them out. We believe that we now understand better what the government wishes of us and that the officials understand our aims better. We feel hopeful for the future.

"The most difficult problem has been in connection with the Turkish teachers. The law requires that the teaching of the Turkish language, Turkish history and geography be done by Turks approved by the department of education. This has necessitated bringing in teachers unfamiliar with our ideals and methods. The teachers appointed have done good classroom work, but have been irregular in attendance and unwilling to do the same amount of work our teachers have been in the habit of doing. This is partly because it has been impossible to secure teachers independently of the Turkish schools, and the superintendent of instruction was obliged to assign us two teachers of the Girls' Normal School for part time. Their first duty, of course, was to the normal school. Next year we will try to secure from Constantinople teachers who are qualified, and who will be independent of other schools. The superintendent has been sympathetic, but he had no other teachers available. We could not expect that he would cripple his own schools to furnish us teachers, nor would we desire it."

Rev. Joseph L. Moulton, Rahuri, India (now on Furlough)

"We note that where we have village schools the people are the most friendly and attentive. We believe there will always be a place for the village school under mission guidance if it is a good school, with an enthusiastic teacher. So we try to get individuals interested in supporting particular schools; it costs only $110 to support a village school for a year, teacher's salary and all. Who wants to invest

that amount in the lives of from forty to fifty children? Indian Christian leaders are promised as dividends! Sure investment.

"A thriving little church with an energetic and enthusiastic young pastor and family. Plans on foot among the people themselves to raise money for and acquire a church building of their own. Every mission worker in the station and district giving a full tithe out of a meager salary for the work of the Church, because he wishes to do so, not because the missionary thinks he ought to. A boarding school filled up full with bright boys and girls who will some day take a definite part in 'building with India!' A thriving station school of nearly a hundred and fifty. More than a dozen village schools, with an average of thirty to a school, a large majority of whom are non-Christians. Increased Government grants for these schools. Increasing friendliness on the part of non-Christians in the district. This is Rahuri—'Radiant Rahuri.'"

Rev. Charles M. Warren, Miyazaki, Japan

"I wish I could tell you in detail of the relief work of our mission in the earthquake smitten district of Japan—cheap restaurant, free bath, free dispensary, distribution of clothing, cheap sales of daily necessities, making and sale at half-price of bedding, half-price mosquito nets, half-price rice, reading-room, day nursery, game-room of young men, daily lunches for 150 school children diagnosed by the school physician as under-nourished, organized playground work, concerts and movies, as well as 'Sunday School' for the kiddies and regular services for adults.

"It was a unique experience, in that, while ordinary missionary work also is an attempt to show forth *love* by every means, this work was not only privileged, but required by the very necessities of the case to show it forth in concrete ways which are perhaps more understandable than the more common forms of missionary service. It was a wonderful privilege to minister to the physical, social, and spiritual needs of those stricken folk; to stand not only as ambassadors of Jesus Christ and His Way of Love, but also to act as representatives of a great neighboring, friendly people.

"It seemed to me that the hearts of the two peoples had never before been so close to each other. The press was ringing with gratitude and good will and the whole nation responded. It almost seemed as though one part, at least, of the message we have for fifty years been trying to bring to this land were actually getting across; when—even before the relief work ended—came the Exclusion Act. Friends, whatever one's attitude on this question (and there are two sides) *was the way taken the method of love?*

"Our hearts are sore. What this will mean to the whole cause of Christ, and more specifically to our own tiny part in it, remains to be seen. At this time I wish to recall to your memory one thing: if this question is ever to be settled, it can only be by Jesus' way—*love.* And you, in whatsoever place and work, have the privilege as well as we here of helping to bring about the right solution."

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of September				*For Calendar Year to September 30*			
	1924	1923	Increase	Decrease	1924	1923	Increase	Decrease
A. B.	$16,080.00	$11,044.00	$5,036.00		$401,016.00	$468,964.00		$33,052.00
C. E. S.	4,433.00	5,275.00		$842.00	89,447.00	88,886.00	$561.00	
C. B. Society	9,162.00	9,234.00		72.00	74,242.00	75,475.00		1,233.00
C. H. M. S.	9,405.13	13,620.83		4,215.70	114,540.66	116,533.50		1,992.84
A. M. A.	22,501.52	19,848.04	2,653.48		137,702.19	136,821.31	880.88	
C. S. S. E. S.	4,154.00	4,226.00		72.00	36,104.00	36,744.00		640.00
C. B. M. R.	4,574.69	3,879.09	695.60		58,437.83	45,752.54	12,685.29	
Annuity Fund	1,122.88	1,057.50	65.38		16,149.66	15,140.75	1,008.91	

THE HOME BASE

The American Board

FINANCIAL STATEMENT OF A. B. C. F. M. FOR YEAR ENDING AUGUST 31, 1924

Receipts Available for Regular Appropriations

	1923	*1924*	*Gain*	*Loss*
From Churches	$590,389.42	$582,358.51		$8,030.91
From Individuals	184,036.09	136,874.87		47,161.22
From S. S. and Y. P. S. C. E.	18,511.27	19,730.21	$1,218.94	
From Twentieth Century Fund and Legacies	198,861.62	195,459.42		3,402.20
From Matured Conditional Gifts	27,225.00	82,507.51	55,282.51	
Income from General Permanent Fund	33,623.74	31,579.79		2,043.95
Totals	$1,052,647.14	$1,048,510.31	$56,501.45	$60,638.28
Net loss for 12 months to August 31				4,136.83

THE FINANCIAL STATEMENT OF THE AMERICAN BOARD FOR SEPTEMBER

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1923	$8,158.99	$2,617.78	$267.26	$135,624.85		$3,056.00	$149,724.88
1924	12,947.78	2,989.00	143.74	131,422.52	$14,000.00	3,006.48	164,509.52
Gain	**$4,788.79**	**$371.22**			**$14,000.00**		**$14,784.64**
Loss			$123.52	$4,202.33		$49.52	

Woman's Board of Missions

HARTFORD, NOVEMBER 12–14

The program for Annual Meeting is shaping itself satisfactorily and offers so many attractions that Center Church ought to be full. In the October issue of *The Herald* we named some of the missionary speakers. As is fitting, China is to have the largest number of representatives, among them Mrs. Mary N. Gamewell, author of our current study book, who has chosen for her subject, "A Peep at the Real Ming Kwong"; Mrs. Lawrence Thurston, fresh from Ginling College; Mrs. W. B. Stelle, of Tunghsien, who was born in China. A Commission Service will be a part of the final morning's program for Miss Gertrude I. Jacobus, a trained nurse, soon to go to North China. There are fine programs for both evenings. On Wednesday night the young people of New Britain will present "A Missionary Fantasy Founded on Fact," a pageant written by Mrs. Samuel McCutcheon. A supper for young people at the Church of the Redeemer also comes on Wednesday. On Thursday evening, when the public, both women and men, are especially invited, Dr. Samuel M. Zwemer of Cairo will be the speaker. To his gifts as missionary, traveler, author, editor, organizer, student of religions, Dr. Zwemer adds the rare gift of eloquence, and is therefore a magnetic speaker whom we are most fortunate to secure.

Hartford abounds in hotels and boarding houses, and it is not too late to secure accommodations. Write for help to Mrs. Sidney W. Clark, 815 Asylum Avenue, Hartford, Conn.

INTRODUCING MISS SMITH

In view of changes in our executive staff to take place after the Annual Meeting, the work of the office is being gradually rearranged and a new secretary entered upon her duties in September. We are glad to introduce her by means of her picture. Miss Helen Frances Smith, of White Plains, N. Y., is to be associated with Miss Calder in the Home Department. She will have for her particular responsibility the correspondence with the Branches, taking up the business end of the Pledged Work which Miss Buckley has handled and assuming the appointment of speakers for Branch meetings and the arranging of itineraries for missionaries on

furlough. Miss Smith will also stand ready to give any aid she can to the women of the churches along the lines of organization and methods.

Miss Smith's training for these duties includes not only service with the New York State Branch as an Association Chairman for Young People, but also attendance for seven years at the Silver Bay Conferences, and the valuable experience of being pastor's assistant in the Lewis Avenue Congregational Church in Brooklyn for five years. She is entering enthusiastically into her work of getting acquainted with the needs of churches and Branches.

New Workers for China

In a season when all the world is studying China it is a joy to chronicle the appointment of two new missionaries for that country. One is Miss Lyda S. Houston, of Hot Sulphur Springs, Colorado, who goes to the Foochow Mission to fill in a prospective vacancy at Diongloh. Miss Houston is going back to the land of her birth, for her early childhood was spent in Shanghai, where her father was a missionary under the Presbyterian Board. She received her education in Southern California and Kansas, specializing in home economics. Then came the experience of teaching in high school three years, and serving for five years as a Y. W. C. A. Secretary.

MARGARET E. WALBRIDGE

MISS HELEN F. SMITH,
Associate Secretary,
W. B. M.

GERTRUDE JACOBUS

The other new appointee is Miss Gertrude I. Jacobus, who goes to North China to answer an appeal from Tunghsien made year after year without success until now—an appeal for a missionary nurse to aid Dr. Love in his "one-man hospital." Miss Jacobus is a physician's daughter, who grew up in Millbrook, N. Y., and graduated from Elmira College in 1916. Impelled by war conditions, she decided to be a nurse, and after completing her training at the hospital in Passaic, N. J., she served as a Red Cross nurse in reconstruction hospitals. Her residence has been of late in Passaic, where she has been doing laboratory work. Her personal charm and sympathetic approach to others, added to her professional experience, will be a great asset in China.

The Woman's Board has for years made a grant for the Tunghsien Dispensary, which was increased after an inpatient department for women was opened. It is happy now in being able to give this greatest help of all—a missionary nurse.

A New Principal for Inanda

It is something of an event to have a change in the principalship of Inanda Seminary in Natal, South Africa, for it was the first girls' boarding school to be founded by the Woman's Board, and was started by our very first missionary, Mrs. Mary K. Edwards, in 1869. There will be general interest in the news from Africa that the Zulu Mission has appointed Miss Margaret Walbridge as principal. In its fifty-five years of history the seminary has had but three principals—Mrs. Edwards, who, though blind, and feeble in body, still blesses the school with her presence, and has recently celebrated her ninety-fifth birthday; Miss Fidelia Phelps, who succeeded her; and Miss Evelyn Clarke, who has served the past twelve years. Several of our readers had opportunity to meet Miss Clarke last winter when she was studying at Columbia University. During her year of furlough her plans for the future have been made uncertain because of the death of her father, and when she sailed for Africa in September, it was with the intention of going to be with her mother in Durban for the present before taking up work again. The new Inanda principal, Miss Walbridge, is young for so responsible a position, as she is still in her first term of service; but she proved herself able in the work of "acting principal" during Miss Clarke's furlough. She has a strong personality, vigorous health, and the right education for work in a school which places so strong an emphasis on industrial training.

Movements of Our Missionaries

Those returning to their fields this summer and fall, after furloughs, are: Miss Eunice T. Thomas, Miss Mary L. McClure, Miss Alice M. Huggins, to China; Miss Fanny E. Griswold, Miss Alice P. Adams, to Japan; Miss Isabelle Harley and Miss Annie E. Gordon, to Turkey; Miss Mary B. Dunning, to Mexico; Miss Evelyn Clarke, to South Africa.

Those now on furlough are: Miss Louise M. Clark, Turkey; Dr. Katherine B. Scott and Miss Margaret Welles, India; Miss Edith Curtis, Japan; Miss Constance Buell, China; Miss Margarita Wright, Mexico; Miss Anna I. Fox, Philippines.

New appointees who have sailed since July 1 are: the Misses Grace M. Rood, Florence T. Swan, and Lila F. Wyman, Madura, India; Gertrude S. Avery, Marion J. Beman, Ahmednagar; Elizabeth M. Cairns,

Sholapur, India; Rosamond H. Clark, Katherine Merrill, Matsuyama; Fina C. Ott, Osaka, Japan; Katharine O. Fletcher, Constantinople, Turkey; Helen P. Larabee and Charlotte Ferguson, Athens, Greece.

Chinese Christians Worth Knowing

Biographical material about the prominent Christian Chinese women of today is very meager. Nothing of the sort has been written since Margaret Burton's "Notable Women of Modern China," published twelve years ago. Yet many of the present-day leaders have picturesque life stories and are doing work which deserves to be written up. In a new leaflet entitled, "Women Leaders in Present-Day China," we have collected sketches of a few, in concise form, including Miss Ting, National Y. W. C. A. Secretary, now in America; Miss Chen, pioneer home missionary; Mrs. Feng, wife of China's Christian General, etc. This leaflet, though small, is of unusual value because it contains material not to be found elsewhere.

Woman's Board of Missions of the Interior

The crisis in the disease of the W. B. M. I. budget is at hand as this magazine goes to press. Mrs. S. E. Hurlbut, physician in charge, holds forth hope that the patient will be well on the road to recovery by the time of the annual meeting on October 28, if supplies of the proper medicine are received as expected. "Concerned, but hopeful," is the latest bulletin from the treasury department, which reserves its figures until the annual meeting.

The Thank-Offering Festival at the Rooms

Every one who attended the W. B. M. I. Thank-Offering meeting on September 19 went away with a profound feeling of thanksgiving that our work for foreign women is in the hands of such women of power and vision as spoke at that meeting.

The program was opened by Mrs. Frank M. Elliot, who led in a responsive service prepared by Miss Susan F. Hinman, of Oberlin, and centering in the theme, "For God has not given us the Spirit of Fear, but of Power, and of Love, and of a Sound Mind." During this service Mrs. William English sang twice, one number being a beautiful arrangement of the 13th chapter of 1st Corinthians.

Then Miss Lena Lietzau told the story of the modest beginning of the Girls' Boarding School in Salonica, Greece, of its continued growth and enlargement, and the present pressure to receive incoming Greek girls by the score; truly a story of masterly achievement with slenderest resources.

Miss Grace Boynton gave a tribute to Dean Luella Miner in her talk about Yenching College, Peking, where she has been teaching English for five years. She proved anew not only what a great personality has been invested in that mission field, but how the forces of Power and of Love and of a Sound Mind have been effectively radiated into lives and thought at Yenching and all circles that Miss Miner has touched.

Miss McCausland, of the Sociology Department of Kobe College, in a brief but comprehensive way, indicated the trend of currents of thought that she has encountered in the course of a year of study in London and at conferences she has attended abroad. She emphasized the disastrous effect on foreign opinion of the Japanese Exclusion Act. The hour closed with the Thank-Offering, over $300, and a prayer by Mrs. Hurlbut for earnest effort and gifts that the W. B. M. I. may finish the year without a deficit.

Miss Dorothy R. Swift, who has very efficiently served the W. B. M. I. as Editorial Secretary since 1920, has resigned to accept a position with the University of Chicago Press. We are very sorry to lose Miss Swift, but wish her Godspeed in her new work.

Her place will be filled by Miss Eleanor H. Hinman, of Lincoln, Neb., a granddaughter of Cyrus Hamlin, founder of Robert College, Constantinople. Miss Hinman spent two years at Wellesley College, and later graduated from the University of Nebraska. For several years she has been engaged in newspaper work, but her desire to use her training and talents in missionary service prompted her to accept the position with the W. B. M. I. We welcome her to our staff.

Dear Friends:

November, the time of our annual meeting!—As I write I am in Shansi, China, and am thinking of the West and the East. Many of you have learned from my journal some of the impressions the Orient has made on my mind and heart.

The Orient is awake—open—looking, thinking, testing, weighing the West and what it brings to her shores. The West brings everything—tobacco, liquor, opium, oil, automobiles, electricity, machine-woven textiles, machinery, literature, theaters, cinemas, all kinds of people and religions. And the East is weighing them all.

As I have walked the decks of steamers of five lines, I have seen and met people of two types from Western countries: On one type the mark of the beast is so evident that it is an open book. In six port cities I have seen this sort of Occidental, and have been filled with fear for the effect on the Oriental people. I weigh my words when I say it is an overwhelming question—would it not have been better if *no one* of the white race had ever come to the Orient?

But there is another type, another side to the shield. There is a group of the white race which comes to the East with one motive—to help. Its sole aims are to be friendly, to appreciate all the good it finds, and to add the best it has to give—to introduce Jesus Christ to the Orient, by words—yes—but also by life, by more abundant life.

The battle is on. Which class will win? Which class will make the greatest, the most convincing appeal to the Orient? As yet, we cannot tell. The downpull is powerful and ominous. The brothel and cabaret are open wide. So also works the Christian force—the Church, with its message of power and the personality of a living Christ; the Christian schools, from kindergarten to university, where careful training of mind, heart, and hand covers many years; the hospitals, where all diseases, no matter how loathsome and hopeless, receive expert scientific care.

Which class, which force, will win?—The answer is not yet.

I look again into the faces bearing the mark of the beast, and I see Death. I look into the faces of men and women who in countless ways are stimulating and nurturing the best in their Oriental friends, and I see Life. And Life—true Life—will grow and never die, for

"Life is ever lord of Death."

And so, though I feel chilled with Death so near, I can be triumphant because of Life—His Life—manifest in personality—in persons who love and lift, who never give up when they see a soul in a body which they can warm into a new life, who wear culture and refinement as an unfading crown, who wear gentleness and truth as a shining robe, who step forward shod with courage and decision—and, lo, the men of a great city are keeping step! These apostles of Life are they whose vision guides them on through winter's cold and summer's heat, over mountain, valley, and plain; while others catch the vision, too, and the procession grows.

The Christ is here! The battle is not won, but the Christ is here, and He is Life!

Yours for Victory,

LYDIA LORD DAVIS.

Woman's Board of Missions for the Pacific

W. B. M. P. RECEIPTS AVAILABLE FOR REGULAR WORK

From Branches and Individuals

	Four Months May 1–Aug. 31, 1924	*Eight Months Jan. 1–Aug. 31, 1924*
Arizona and New Mexico	$99.89	$222.09
Northern California	3,834.83	5,999.56
Southern California	3,946.70	11,668.24
Idaho	49.00	182.50
Oregon	670.02	1,368.25
Utah	135.30	190.30
Washington	2,792.30	4,473.72
	$11,528.04	$24,104.66
Individuals	55.00	380.00
	$11,583.04	$24,484.66
Gain over Corresponding Months of 1923		2,604.46

ANNUAL MEETING

Mrs. Kirkwood, in her opening address, reminded us that last year's note was striving, this year's fulfillment: the beginning of a fund for stabilizing the Board's income; plans made and construction begun on the kindergarten building at Foochow, which is to be the Eliza Chappel Porter Memorial; the coming to America of Miss Wong (Loving Righteousness) to continue her kindergarten training; the sending out of three wonderful young women—Miss Valley Nelson to the hospital at Lintsing, Miss Ethel Gulick to the Doshisha Jo Gakko, and Miss Lucile Day to Brousa; the promised return of Miss Edith Parsons to Turkey; the granting of Miss Anne Kentfield by the Woman's Board at Boston to begin primary training for our Board at Foochow, her place at Diongloh to be filled by Miss Lyda S. Houston, who is about to sail for Foochow; the planning of a training school for teachers at Mazatlan, with Miss Wagner as Directora; the completion of the improvements that the Jubilee Fund provided at Lintsing; and last, but not least in interest, the return of Miss Elizabeth Wilson to the office in the new and sunny quarters at 423 Phelan Building, to be our associate secretary.

THE DEVOTIONAL HOUR

Mrs. Baird, President of the Washington Branch, gave us the lesson of the contrary winds, and their helpfulness to those who by will and skill use them in going forward. On the second day she led us step by step through Dr. Gladden's great prayer, with sidelights from David, Paul, and Jesus.

New Directors

The Board directorate is enriched by the coming of Mrs. Robert Brown, late of Waterbury, Conn., now of Oakland First Church, who takes the place left vacant by Mrs. Curtis Wilbur, and by the return, after some years' absence, of Mrs. H. M. Tenney; Mrs. Easterday, in her beautiful prayer of dedication for service, reminded us that "Except the Lord build the house, they labor in vain who build it."

A Needed Note

Actual ground-breaking for Christianity in its simplest form was described by Mr. Paul Waterhouse, late of the Omi Mission; and Rev. Obed Johnson, of Canton, made us feel that no life was complete that did not include a first-hand knowledge of China. The undertone of regret for political action toward Japan rose now and then to expression; "Japan work is set back years by the Exclusion Act," was one testimony, though there is a clean record of care and courtesy toward our missionaries there. Rev. Jerome Holmes, in his masterly address on International Relations, revealed the heart of Christian Japan in the wonderful message of a pastor to his flock. His emphasis on spiritual resistance seems exactly the note needed in this trying situation.

The more technical side of missionary education was brought out in a suggestive talk on Methods and Programs by Mrs. Blosser of the Christian Church, in reviews of books for the year by Mrs. Wirt and Mrs. Hinman, and in an informal and informing conference led by Mrs. Ranney, wherein Mrs. Clark, of Southern California, disclosed some of the fascination that Asilomar exerts over those drawn within its influence.

Fellowship

Fellowship was stressed in the delightful dinner the first evening, September 16, in hospitable First Church of San Francisco, our gracious hostess for all the sessions, with Mrs. Kofoid as toastmistress, presenting her "class" of representatives from the various fields. Introducing of missionaries and friends at the closing hour disclosed presidents of state organizations from Maine to Southern California, and other friends from midcontinent. Officers were present from our own state branches in Oregon, Washington, Northern and Southern California, and messages were received from others.

New View Points

Two speakers from outside the immediate missionary circle gave new points of view: Mrs. Thorsen, of Berkeley, back from a tour of the world, gave a vivid and sympathetic account of travel and experiences in Japan; she had seen the Prince Imperial and his consort. Mrs. Parker Maddux of the California League of Women Voters interpreted charmingly the broader meaning of home-making as she told us how the American woman can affect international relations. "The home has burst its bounds" to include not only the city, the state, and the nation, but the world. A woman must follow the contacts of her children into every political department of life.

A Vision of Turkey

But our highest mount of vision showed us Turkey: a retrospect by Miss Nina Rice, and the outlook by Miss Edith Parsons. Miss Rice told us of the reconstruction camps in Greece, for which the raw materials came from the destruction in Turkey; of the girls' school in Sivas which had ardently longed for a new building. The girls saw only its foundations laid in stone, but with their living joined hands outlined the walls they hoped to see. Now with the dissolution of their earthly tabernacle they have a building without hands, and have themselves become living stones, pillars in the temple, to go no more out forever. Of the refugee children gathered in the Athens camps, many, harried to and fro among strangers, have forgotten even their own names, and reconstruction for them takes almost the aspect of re-creation in body, mind, and spirit.

Quite as fittingly Miss Parsons gave a prophet's vision of what must be done now for Turkey. If we have ever thought that society could be built on any other basis than love and good will, now is the time to repent. No other foundation will bear a structure, no other forces will hold mankind together, and there must be something of those forces in the structure of the Turkish Empire; on that foundation, with those forces, we must begin to build again.

"Other foundation can no man lay."

K. B. H.

Report from the Treasurer

The fiscal year of the W. B. M. P. closed August 31, 1924, with an available cash balance just sufficient to meet the obligations of the first month of the new year. The receipts from the Branches were $2,000 larger than last year—a most encouraging gain. The expenditures for the regular foreign work for the year were approximately $31,000, and for land and buildings, $16,500; for the Home Base—Education, Promotion, and Administration—$9,500. The receipts from the Branches were sufficient to cover the foreign budget only; the great need of the Board now is for permanent endowment with which to meet Home Base expenses. Such a fund and increased receipts from the States, as they more nearly reach their apportionment goals, are our great hope for the coming year, that the work of the Kingdom may be carried on with increased power.

W. C. B.

Miss Nina Rice and Her Message

With hearts full of gratitude, we welcomed back our Nina Rice, after her tragic years of Near East Relief and Orphanage work in Turkey.

Not even her cruel experiences seem sufficient, however, to quench her sense of humor, for she said if she were to preach a sermon, she would take as her text, "Ephraim is a Cake Unturned," which she elaborated to mean: "We have begun a work in Turkey, but have not finished it. Now that we have put it into *Greece*, it remains to be seen whether it will be returned to Turkey *well done*."

Quietly, and without visible emotion, she told of her return to Sivas, five years ago, to find only one in ten of her former pupils and friends living. The others lay in unknown graves, or were hopelessly submerged in the Turkish population.

Her first work was with the four hundred orphans who had been wandering like lost kittens from place to place, subsisting God only knows how.

MISS NINA RICE

Many of them could not remember their parents, and had even forgotten their own names. They had everything to learn, even how to sleep in beds.

A few fretted at restrictions, and ran away to resume their nomad life, but the most felt the orphanage to be a home, and soon fell into regular habits. One little girl never forgot that her name was Beatrice. An older sister had drilled her daily in repeating it, until the sisters were separated by a sad fate. Six years later her name helped her to find her sisters in Athens, where they had a joyful reunion.

Though these children knew themselves to be Armenian, and Christian, they had forgotten all the Bible teaching; and the Christmas story and the Easter message came to them as a glad surprise.

The time came when permission was given the N. E. R. to remove the children to Greece, and if the story of their journey could be filmed, it would far exceed that of the "Covered Wagon" in dramatic interest.

After months of waiting in Sivas, helping the 50,000 refugees that passed through the city, or were buried there, Miss Rice followed her orphans to Greece.

The appalling disaster in Smyrna had driven the Collegiate Institute for Girls also to Athens, and without buildings or school material work was begun again, under the shadow of the Acropolis. Armenian teachers trained in our mission schools in Turkey are in charge of primary work.

Gertrude C. Eaton.

In Port

Loving Righteousness arrived at San Francisco September 19, but she and six other students (future Chinese leaders) were held on the ship three days. Because of a slight technicality in regard to the form of their *visés*, they were not allowed to land, even though bond was offered, until special permission could be obtained from Washington. She is now at the Southern Branch of the University of California, specializing in advanced kindergarten training, and will return later to the Union Kindergarten Training School, Foochow, where she graduated and has been teaching this past year. Several of her friends at the school are helping by financial sacrifice to make possible this opportunity to study here. An American passenger who crossed on the same steamer said of her: "She is just the kind of person China needs so much." To know her is to love her. In America she will be known as Miss Isabel Wong, and her home will be with the family of Miss Bertha Allen, at Pasadena.

On the Wing

We are still surrounded by the golden afterglow of the commissioning service of our three new missionaries, and we follow them with loving interest as they start for their various fields of work. Miss Lucile Day wrote, after boarding her steamer at New York, of her interesting trip across the continent, with visits in Denver, Chicago, and Boston, and of her sense of privilege as she looks forward to her future work in Brousa. Miss Valley Nelson and Miss Ethel Gulick have reported a reasonably comfortable journey as far as Hawaii, with pleasant companionship. A radio message before they landed assured them of a warm welcome from the members of the W. B. M. P. I. in beautiful Honolulu. Each writes with grateful appreciation of her visit in San Francisco, with the opportunity it afforded of meeting so many members of her Board. During the coming months we may think of them as working earnestly in language school; Miss Nelson in Peking, Miss Gulick in Kobe, and Miss Day in Constantinople.

S. T. S.

Our Literature Table

All the charm of the traveler's first-hand observations is brought to you in our latest leaflet. The impressions of a recent visitor to the Union Kindergarten Training School, a short summary of what has been accomplished there since 1918, and five pictures (from two of which the "unquenchable optimist" all but speaks to you), is the make-up of this leaflet.

Can we also supply you with copies of "Ventures and Adventures at Lintsing," alive with the thrilling work of the past year there?

Eighteen plays on China may be obtained through the Missionary Education Movement. Address them at either 321 West 3rd Street, Los Angeles, or 424 Phelan Building, San Francisco, for folder on Dramatization Material, giving an idea of each play, the number of characters, etc.

Have you ordered your study books from headquarters? Be in the vanguard. Your wants have been anticipated.

METHODS AND PROGRAMS

ALL TOGETHER NOW

Here is what a missionary recently sent us:—

"One room, one teacher, twenty desks, forty hats on the wall, and eighty feet under the desks!

"What is it? A school. Where is it? In a village near Paotingfu. Who supports it? The village elders supply the room and desks, the parents supply the hats and students. The students supply the feet, and the Boy Rangers of Montclair, N. J., supply the teacher.

"What is it all about? Well, human nature is much the same the world over. Boys want what they haven't got. A bunch of Chinese lads have ambition and pep and want to learn to read, write, and reckon; find out about the Chinese heroes of thousands of years ago, about the strange lands across the sea, and about this Jesus the foreigner talks about. Their fathers ask the foreigner to start a school.

"'No money.'

"The fathers talk it over, do some figuring, and come back. They will provide a school building, desks, stove, and running expenses. That is the absolute limit of what they can do. Will the foreigner supply a Christian teacher?

"'No money.'

"The fathers go home disappointed.

"About this time another bunch of boys with ambition and pep, and a fair share of good luck, having been born in Montclair, decide they can do a good turn. They put on a live show, raise $100, and send it to Paotingfu. The foreigner says, 'Hurrah! How! Kola!', for he, too, is a Ranger, and sends for the village fathers. The glad news is announced and, in three whisks of a Chinese lamb's tail, the school is started. At first twenty students, then thirty, then forty, and the limit is reached. One teacher can handle no more."

This school can be duplicated in China as many times as there are groups, with the vision and will of the Rangers, to bring it to pass.

There are hundreds of villages in the country district of North China, centering about the cities of Paotingfu, Tientsin, and Tunghsien. The American Board is asking the Sunday Schools of America this year to make possible in them a situation like that just described. First of all there must be pastors there, then schools, and then the sort of community work which will help the new Christians to make their villages truly Christian. The American Board will put preachers, teachers, and other Christian workers in as many villages in the vicinity of Paotingfu as you will let them.

The Woman's Board of Missions will put teachers in villages all over the whole of North China rural field, tiny villages where girl teachers can do the work, just as fast as you who are in the Sunday Schools of the East will help them to. They want, too, a chance to give those young girl teachers two years more of education than so far they could ever have. For you see so far our school, where they must get the only possible training for them, has taken them through the *Seventh Grade.* Can you imagine the Seventh Graders of this country being the only available teaching supply for the rural schools? They need our help to lift the standard of education.

The Woman's Board of Missions of the Interior is asking the Sunday Schools of their territory to take a share in the work of the Shaowu Mission of Southern China, where the Board is seriously handicapped in its work of healing and teaching for lack of funds. Two girls' schools, two hospitals, and a kindergarten offer an opportunity to invest in life, happiness, and Christian character for China's future citizens. Kindergarten children are being turned away for lack of tuition. Can you imagine two hospitals for a population of 2,000,000 people? And one tired American doctor ministering to fifty in-patients and 2,500 dispensary patients in a year? They need our interest and support.

The Woman's Board of Missions for the Pacific is enlisting the help of the Sunday Schools of their territory for Lintsing Hospital in the bandit country of Shantung. This is the only hospital equal to that of the whole Pacific Coast. It has taken care of many victims of the bandits. Its dispensary relieves thousands of sufferers. It maintains a daily eye clinic for the children of China, where eye diseases are so prevalent and so disastrous. Two Chinese nurses and two Bible-women tell the story of Jesus to the patients and their friends. It could do much more if it had more money.

Send for the Investment Circular to help you, and take a good big offering in your school, laying as real a foundation of understanding and education as possible. Divide your gifts evenly between the American Board and the Woman's Board of your district.

WHAT ONE CHURCH DID YOU CAN DO

By Ruth Isabel Seabury

Said one minister: "If we could once make Missionary Education a matter for the *Whole* Church—men, women, and children—we should be a long step forward toward that most desirable day when the whole church shall be a working and serving church."

Now it was to do exactly that thing that one church set out last spring, or rather last fall, for

This is typical of the set-up of buildings. They were constructed most artistically by the men of the church from material to represent as closely as possible the building materials of China. This one was a shop, where were on sale articles allowed on commission by importing firms. Here, too, were most interesting curios. The Chinese house adjoins.

the plan was launched well in advance and carefully worked up a step at a time. Under Dr. John Clarke Archer of Yale, the Church of the Redeemer, in New Haven, Conn., undertook a "project" in missionary education which should include all departments of Church and Church School, and allow for the participation of just as many individuals as possible. As a result of that project, the majority of the Christians in that church have a really intelligent understanding of and a broad-minded and serviceable sympathy for their friends in China, which will go far to make them in the future real Christian Internationalists, or, as they might themselves say, World Christians.

The plan included in the rough two main features —the Educational Program, which extended over a period of months and provided the great background of the whole plan; and the Grand Project, which formed the culmination of the whole idea. The preliminary step was the decision to undertake the plan, involving the underwriting of the budget by the men of the church. Then a Director was appointed—a man—who should have the correlation of the work of all the committees. There were nine committees in all, each a complete unit in itself, but working together, of course. There were men on each committee, and some were composed entirely of men.

The aim of the project was simple—to make one of the great mission fields, in this case China, completely known to our parish, both as a nation, as folks, and as children of our Common Father. To this end the church unitedly bent its interest and entered enthusiastically into the plan, bringing in new ideas constantly, changing the plan to improve it in some way as new light broke or their understanding increased.

The Educational Program began with the supplying to every teacher in the Church School a reference list and available library books, to enable him or her to teach China and the Chinese in connection with the Graded Lessons. This was most skillfully done and the teachers found the material entirely usable and very interesting. For example, to choose one of the references at random from the lot, in one of the lessons in Part II, Course VII, of the Graded Lessons, "On the Road to Cæsarea Philippi," three illustrations were furnished of Chinese who have testified with their lives to their faith in Christ, all three stories being at the disposal of the teacher, to use herself or to assign as references to her pupils.

There were numerous side projects which developed, such as the constructing of a model Chinese house, the making of maps, the preparing of Chinese articles, etc. One or two classes carried through more extensive study, setting aside the lessons for that period, and in some of the organizations outside the Sunday School educational work was carried on.

When the time came for the Grand Project, the best possible working group was all ready and in the right frame of mind to be used as showmen, actors, special artists, costumers, salesmen, and even scene shifters, to say nothing of committee members. In the Grand Project the idea was to transport "The Flowery Kingdom" to the Parish House of the American church. This was most successfully done, and in a manner both artistic and educational.

Before this shrine, which was made of common materials and painted after careful study, to make it as accurate as possible, one listened to the father of a Chinese family (impersonated) as he went through the ceremony of opening his house and cleansing it of evil spirits.

One found one's self, after paying one's admission fee, in a quite realistic Chinese court. There one visited a Chinese home, a shop, a teahouse, a garden, three shrines of different kinds, bumped elbows with good Chinese folk, met street venders, watched a wedding procession, saw noisy, jolly schoolboys at their Chinese games, looked on as a barber plied his trade in the street, and a priest in the conduct of his religious rites. Then, if one wished, one ate for supper delicious Chinese food most carefully prepared (the supper committee told the writer that they tried out and then *themselves ate* five different Chinese menus before they made victims of their guests). After supper there was an excellent play, a real drama, very well produced in a truly finished style by the young people, who had put much time, study, and intelligence into its production. And, last of all, there was an illustrated lecture on missionary work in China. The writer of this article, being one of the outsiders present, looked over the program and saw with surprise that the lecture followed the play. The thought came spontaneously and unbidden, "They won't stay for the lecture. They will go home after the play." And nobody went. The young people who were in the play came in when they were through, to hear the lecture.

There were other features, such as an excellent story-teller, an illustrated talk on Chinese music, a juggler, a Sunday School, a couple of brief dramatic demonstrations—all worked in at intervals in the course of the afternoon and evening. About the best in the judgment of many was the contribution of the Juniors—two schools, one old style and one a modern Christian school.

Who attended? The Flowery Kingdom was open three days, on one of which it poured in torrents from the sky. And 1,250 people at least came, from the whole town and even from other cities. Most of these were, of course, from the district round about the church, and exclusive of the participants,

The stage represented a beautiful Chinese garden of a wealthy merchant. The plants and little ornamental trees, some of which were worth hundreds of dollars, were loaned by a local florist. The play was given here.

Here a member of the Committee, impersonating after careful study a Chinese Priest, showed how worship is conducted, and explained the meaning of his ceremony. Many hands and brains went into the preparation of all this.

though all these paid at least once to get in. The admission fee was very modest. It was the hope of the committee to make the project self-supporting, though they resolved not to sacrifice any educational value for that purpose. When the bills had all been paid and the initial underwriting loan paid back, they found, to their surprise, that they had a tidy sum to put toward the support of their church missionary in China—several hundred dollars in fact.

Does it look like an impossible task? Well, one church did it. And many of them assured the writer that it had been "fun," "most worthwhile, no matter how much work," "invaluable," and "a great experience for our church." In the words of one of those who helped plan and carry out the thing; "We believe the results will be far-reaching, way beyond what we can already see. We think our church will be made up of bigger people for it, now, and then of course later, when those folks who were in that play and the children who worked that school come along and get to running things."

Would you like to try it? You can, for Dr. Archer has recorded the plan in all its most minute details in pamphlet form, and this will be ready by the time this issue of the *Missionary Herald* gets to you. You can have the benefit of all their work and then adapt the plan to your local situation. The pamphlet will include the reference material for the Sunday School, as well as full directions for all the

parts of the Grand Project. It will probably be under the title, "The Flowery Kingdom—China in the Local Parish." The price will in all probability be thirty-five cents. Send for it, look it over, and profit by at least some of it in your church.

NOTE. The set-up as shown partially in these pictures was kept by the church and offered for sale. If perchance it should not be sold, it might be rented of them, or even rented of the new purchaser. It will be possible to find that out by corresponding with Miss Seabury of the W. B. M., 14 Beacon Street, Boston.

CHINESE LANTERNS

1924 STUDY BOOK FOR JUNIORS

BY MARY LAMBERTON

The following are suggestions for adapting Margaret Applegarth's "How to Use 'Chinese Lanterns'" ($.15) to our own denominational projects.

The Juniors should as far as possible plan their own programs, choosing a particular mission field as the object of their study if they so desire. They may send to the Board offices for material regarding several stations and select the ones which most appeal to them. If Chinese Home Cut Outs are used, a mission station may be laid out as in Fenchow, Shaowu, Taiku, or any station where there is a variety of types of work.

Chapter I. Morning Rice

Instead of using a small Chinese bowl with paper contents, make a huge one out of wrapping paper and fasten between two screens. Place a stool behind it and let several Juniors, dressed in Chinese costume, come jumping out over the top of the bowl to introduce themselves as residents of the parts of China where our Mission Stations are located. The small map on the Service Investment Folder will help. The boy may say: "I am from the Boys' School in Shaowu, China" (with details of boy life in China from the chapter in the book).

A girl from one of our schools may tell about a girl's life, and a mother and baby from our Fenchow or Shaowu or Lintsing hospital clinic may recite nursery rhymes.

For stories of soldiers to supplement those in the book, read the stories of Generals Feng and Chang in *Missionary Herald* for May, 1923. Program III in the "Ten-Minute Programs on China" ($.10) tells how Dr. Lucy Bement helped when the soldiers attacked Shaowu (send postage to W. B. M. I. for Dr. Bement's letter).

Chapter II. Work and Play

This chapter contains material for an interesting chalk talk, explaining the Chinese characters. A Junior taking the part of a Chinese language teacher may be explaining the lesson to some of the new missionaries who have gone to China this year. (Write to the Children's Secretary of your own Board for names of new missionaries and their locations.) Perhaps the Juniors will wish to make a "Merry Christmas" for one of these new recruits by sending letters and cards.

Chapter III. In Quest of Learning

Several "Here and There Stories" tell of girls and boys who were in most earnest "quest of learning" and found joy in our Mission Schools. Send for "Shu Lan's Gift," "How Precious Pearl Became a Teacher," "Hwa Ting's Rebellion," "The Hundred Yard Dash," "Precious Orchid's Fairy Godmother" (each, $.05).

In the May, 1923, *Missionary Herald* is a dramatization of the story of "Precious Gem" as worked out by a group of Juniors.

Program V in "Ten-Minute Programs" would also be helpful in presenting this chapter. (Perhaps the Juniors will want to help as is suggested there.)

A simple method of dramatizing is to have the playlet read, while chosen characters act the parts in pantomime. The reader may pause before conversation and let the actors speak in their own words.

Chapter IV. Will There Be Room?

Use this chapter as Miss Applegarth suggests, printing on the map the names of the Chinese cities where there are Congregational schools and setting a gray pill box for each girls' school.

Use "Here and There Stories" suggested above. Send for Year Book of Missions ($.25) for names of Mission Stations and schools.

Chapter V. School Days

To bring the story of Mei Chu's visit to the hospital into relation with our own medical missions, use the following:—

"Leu Lakie" and "A Doctor Among the Bandits" from "Hero Tales of China, 1924" ($.10), and the following articles from *Missionary Heralds:* August, 1923, Dr. Love; October, 1923, The Country Doctor; January, 1924, Alma Cooke, and the Picture Stories by Gertrude Kellogg in February and May, 1924.

Write to your Board office for a list of the needs of these hospitals. This would be a fine time for a "Handwork Meeting" to fill a gift box for a hospital.

Chapter VI. A Junior Republic

Use as suggested. The story of the Boys' Camp at Foochow in *Missionary Herald,* October, 1923, may be told in connection with the story of the way these Chinese boys are training themselves to be strong, fine men.

Chapter VII. The Pirate's Island

Tell some of the "up-to-date" pirate stories to show the courage of our missionaries. Mr. Storrs's story was published in the September, 1923, *Missionary Herald.*

Use also "A Doctor Among the Bandits," Hero Tales ($.10).

Chapter VIII. In the Southland

Take a trip through China, as suggested, visiting our own Mission Stations, particularly. "Mook" ($.50) contains some interesting stories of the Min River Region.

Chapter IX. Foreign Clothes

Use the "Lantern Lighting" plan as suggested. At a previous meeting ask each Junior to find out all he can about one of our Congregational missionaries in China. Unlighted lanterns may be hung about the room, and as each story is told, a lantern may be lighted in honor of that one of our heroes or heroines who is "letting his light shine" in China.

Chapter X. A Knight Comes Riding

Several "Here and There Stories" have interesting stories of Chinese babies—"The Tick Tock Demon"; "Saving the Baby"; "Exalted Mountain" (each, $.05).

The second part of the chapter may be presented as suggested.

Chapter XI. Vacation Days

Present as suggested, substituting news of Peking College for Ginling under (1).

Tell the Here and There Story, "In the Children's Garden," in connection with (2).

Use Hero Tale Number VI, "The Knight of Paotingfu," for (3).

Chapter XII. Two Holidays

Use as suggested, obtaining information from your own Board well in advance of the day of the meeting as to acceptable Christmas gifts for our Mission Stations.

The Here and There Story, "A Christmas Tree that Traveled," may be told.

THE ASSEMBLY HALL AT YUTAOHO, SHANSI

DEDICATED TO MARY ELISABETH PYE, 1919–1923

A HUSH in the new pavilion! A little stream of water drawn from our brook whispered healingly along the sides of the open assembly hall. The green trees murmured softly as they caressed the gray-tile, upturned cornices of the great Chinese roof. A flash of gold and the liquid trill of the oriole spoke through the rustle of the oleanders along the open sides. Far away up the valley the blue hills stood in quiet majesty. With a grace so quiet and dignified it seemed a part of all this, Mr. Wang Fa Chou told the 350 pastors, teachers, and Bible men and women gathered there, that this beautiful new assembly place came as a gift from little Mary Elisabeth Pye. Just a year ago, while the various workers were gathering for this same Summer Conference in Yutaoho Valley, little blue-eyed, go'den-haired Mary Elisabeth slipped away from us. These same men had stood under the great tree on the hillside back of the Pye cottage and had seen the little coffin strewn with flowers which she loved, placed gently there.

NEW PAVILION, YUTAOHO, SHANSI, CHINA

The new assembly hall for the Summer Conferences, dedicated to the little daughter of Rev. Watts O. Pye

The money which built this pavilion, Mr. Wang continued, came as Mr. Pye's share of a small bequest left by his mother. The letter announcing it arrived just at the time of Mary Elisabeth's birth, and so the money had been kept and invested for her education. And now, as Mr. Wang expressed it, although Mary had not lived to grow into full maturity to bring her complete message to all those in need, yet her little life had spoken of love and cheer while here; and now for decades to come, in this hall given by her and dedicated to her memory, the words spoken here would in a sense be her messages.

Mr. Wang closed by telling the story of a caller who came one day to ask for Mr. Pye. (They crowd around his door both day and night.) Mr. Pye was busy at that moment and when he finished the particular task, had forgotten the guest. Suddenly he remembered and hurried to the study. There he found the man seated and waiting. Perched on another chair, entertaining him in grave conversation (in Chinese, of course), was little Mary Elisabeth.

With bowed heads and tear-stained faces the assembly stood for the closing hymn and prayer, their hearts aching for their leader and his wife, but their eyes shining with the glory of such consecration.

P. R. R.

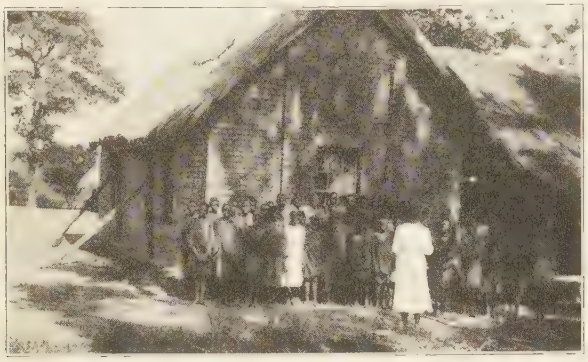
THE OLD SCHOOLHOUSE AT CHIKORE

It is all right when the sun shines, but what about the rainy days? In spite of the attractiveness of the picture, one cannot fail to see the big props which prevent the south wall falling outward; and, although not shown in any picture, the west wall of the main building is just as dangerous. It is not really safe to continue to use it, but what can you do if there is no money to build a new house?

The old building "growed," like Topsy. It was built on the installment plan as the school grew in numbers, but long ago fell hopelessly behind in the race. Time and the ravages of "white ants" have taken heavy toll from the old building, and a new one must be built at once to provide for this large school of over 300 boys and girls, of whom eighty or more are in the Boarding Department.

The site has been selected and the rock for the foundation quarried; the bricks are ready here and the tiles will come from Mt. Silinda for the roof. Four thousand dollars are required for this building, which will probably meet the needs here for many years, especially as it is planned so that additional classrooms can be added at any time.

It will be built in such a manner as to be free from white ants, which have absolutely "riddled" the old house, and often destroy the blackboards, maps, and charts which are hung on the wall, unless they are taken down after school every day and laid on the tables.



THE OLD SCHOOLHOUSE AT CHIKORE, RHODESIA, AFRICA

Roof leaks, walls bulge, too small by half for needs of the school. This class can't get in at all

NOT ROOM FOR ALL IN THE SCHOOLHOUSE

Chikore, Rhodesia, Africa

AMEN AND AMEN!

PRESIDENT THOMAS JEFFERSON said once in reference to a national attitude toward an alien race: "I tremble for my country when I remember that God is just." One might well repeat this statement when he sees Congressmen of the United States indifferent to the feelings of a friendly nation and flying into a boyish anger when there is a proper protest against unfair treatment. Earlier in our history "twisting the lion's tail," that is, baiting England, was a favorite diversion of our Congressmen. The swashbuckler attitude is out of date in private life. It survives in relations with nations. But it will soon be as obsolete and as disreputable there as between individuals. As Roosevelt once said to David Starr Jordan, "It always pays for a nation to be a gentleman."

An organization doing missionary work with Chinese and Japanese feels compelled at a time like this to justify its work. If the attitude of Congress toward Japan represented the real spirit of Christianity, would we have the face to go on offering it to Chinese and Japanese? We who are close to the work know that the Chinese in America, as well as the Japanese, are bitter, though generally silent, against this un-Christian spirit of a nation offering them the Christian religion. The American Missionary Association must therefore declare itself for a Christianity that accepts all the social implications of the Gospel of Christ. Without interracial justice and brotherhood there can be no Christianity worthy of the name. If our mission work is to be more than a tradition, a subsidized imitation of American church forms, we who work under the American Missionary Association must and will proclaim a God who is "no respecter of persons," knowing that "in every nation he that feareth Him and worketh righteousness is acceptable to Him." Our first concern in all our work will be for a spiritual fellowship to which Chinese and Japanese are not ineligible. We seek to make our present Christian organized life in America correspond to this ideal.

GEORGE W. HINMAN, of the A. M. A.

CHILD SUBSTITUTION CASE

What is known as the Child Substitution Case of Bombay came to close in October, 1923. The first accused, Manikuverbai, a young Bania widow of twenty-five, was convicted and sentenced by the trying judge, the Hon. Mr. Justice Marten, to one year's simple imprisonment and a fine of 2,000 rupees, or six months' further imprisonment in default. Manikuverbai was married at the age of twelve to an old man of about fifty-three, who died some months ago. The marriage was thus like an alliance between December and May. She was treated by her husband with great affection and surrounded with all sorts of luxury.

During a married life of about twelve years she gave birth to eleven children—all daughters—of whom five have survived, their ages ranging from four to twelve. At her last confinement she gave birth to twin girls, and in the absence of male issue the thought of maintenance of her family in the same luxurious style after her husband's death must have seriously preyed upon her mind. She soon fell under the evil influence of certain designing persons, and with their assistance substituted for one of the twins a male child procured from the Pandharpur Orphanage, with the object of claiming on behalf of her supposed son a share in her husband's property, as was subsequently proved in the Court. The plot was, however, discovered and a complaint was lodged to the police by her stepsons against herself and her associates, who were all convicted.

On being asked by the judge if he had anything to say in mitigation of the sentence to be passed upon Manikuverbai, counsel for the accused pointed out that frequent confinement had seriously undermined the accused's constitution, and at the time of committing the offence she was in extremely bad health, as testified by three doctors, and that her will seemed to be completely dominated by another.

Looking to all the circumstances stated and the fact that a sentence of imprisonment on her would be a hardship to her five innocent little girls, and that to a woman in her position in life the humiliation of a public trial was already a sufficient punishment for her offence, counsel urged that this was a case where the Court should show all the mercy it could towards the accused. Even the judge, in passing sentence, made the remark that the disgrace and ruin she had brought on her family was in itself a sufficient punishment for people in her position in life.

One other point which has an important bearing on this case is the disqualification which the Hindu Law of Inheritance imposes on female children. This disqualification has often proved a source of great temptation to persons in the situation of Manikuverbai. We cannot help sympathizing with the poor woman, who is only one of the numerous victims of this defective law and of a monstrous social system which not only tolerates, but often encourages, the marriage, out of mercenary motives, of a young girl with a bridegroom old enough to be her grandfather. It is quite possible that the learned judge might have lost sight of these points or could not sufficiently appreciate their importance when passing sentence. This is a fit case for mercy, and it is to be hoped that Government will realize the desirability of remitting the sentence.—*From The Indian Social Reformer.*

Bombay Young Men's Athletic Club. These athletes will be available for the Community Center

THE BOOKSHELF

Robert Morrison—A Master Builder. By Marshall Bromhall, M.A. George H. Doran Company. $1.50 net. Pp. 238.

This book was written for study by student groups in England by the Editorial Secretary of the China-Inland Mission. Its purpose is clearly to bring to the minds of present-day students all the challenge, heroism, suffering, and high resolve that were found in the lives of the early missionaries. A great many quotations have been made from Dr. Morrison's journal and correspondence. You get a clear impression of his mind and mood in this way.

It so happens that this was the first account in detail of Robert Morrison's life that the reviewer had read. It was, therefore, easy to linger upon the striking features of his life, to note once more the effect on character of the frugal and godly training of one of the most religious homes in England a little over one hundred years ago.

His mother would have understood his choice to go to China, but his father was never reconciled to the decision nor gave his permission.

Morrison's lack of humor and over-seriousness are striking to those who are in touch today with the more careless and so-called "broad" type of modern student volunteer. The modern missionary rightly desires to commend his task to the Average Man by revealing an interest in other things besides his own work. Morrison on board ship *en route* to China today would quite possibly have been criticised as the all too typical missionary.

The book gives a terrible story of the hostility and opposition that China offered in that day in complete contrast to the welcome and sympathy of the present. The officials of the East India Company instantly dismissed Morrison as interpreter and translator when they learned that he was daring to translate and print a New Testament as his own personal enterprise. The Portuguese Catholics in Macao put every obstacle in his way and finally forced him to close his printing press.

Under the Chinese Government it was then a capital crime to print any book on Christianity in China, yet Morrison worked for years pouring out tracts, Scripture portions and the whole Bible with this danger hovering over him. Catholics at home impugned his scholarship, and even the very authorship of his greatest works, the Bible, published at a cost of £10,000 by the London Missionary Society, and the Chinese Dictionary, published for £12,000 by the East India Company.

Morrison kept his foothold in China as interpreter of the East India Company. His salary of £500 would be liberal beyond a missionary's pay even today. It must have been munificent then, for Morrison was able to make repeated gifts of a thousand pounds or more to different enterprises like the Chinese College in Malacca and the Missionary Training School back in England.

It is exceedingly interesting to notice the years of competition against Marshman of Carey's Band in India. Each hurried his translation to completion, knowing the other was in the race. Marshman laid his completed Bible on the desk of the British and American Bible Society at its annual meeting in 1823, a whole year earlier than did Morrison.

Downstairs on the shelves of the American Board are seventeen volumes of the first edition of Morrison's great Chinese Bible. Just one hundred years ago he presented it at the Bible Society's meeting his master work, representing twelve years of ceaseless toil and effort.

We are familiar with the slow progress of his first years. After seventeen years they knew of but ten baptized converts. His great translation was finished, after twelve years and three months, on November 25, 1819.

His greatest burden was the ill health of his first wife, culminating in the death of their first child, and later in her own death, after six years of separation. Periods of stress and storm broke about him in his late years. But his heart was lightened by the arrival of the first workers from America, Doctors Elijah Bridgman and David Abeel, who landed in Canton in 1830.

The dignity, poise, level judgment, and endless capacity for labor of this heroic pioneer are all emphasized. It is a massive figure rising above the years. The biographer has sunk himself entirely in his desire to present Morrison in heroic stature, and above every other characteristic the one supreme quality stands out—Morrison, the missionary of Christ.

The writer of this paragraph stood a little more than a year ago by an open cellar excavation on a street corner in Canton, where was being demolished the very cellar in which Morrison translated the Scriptures behind curtained windows, hiding in secret from the laws and hostility of the Chinese Government. Today the missionary is welcome from north to south and east to west. The modern missionary is the friend and adviser of officials, chambers of commerce, and business men all over China. The missionary has won his way. He has either found a road or made one.

One who loves dramatic situations can find them by the score in this book of the pioneer of one hundred years ago.

D. B. E.

Chinese Ginger. By Catherine A. Miller. Missionary Education Movement. Price, paper covers only, 50 cents. On sale by all Mission Boards.

Some one has said: "You never know a friend till you have had a chance to play with him." Miss

Miller quite evidently believes that, for she has given us here out of her experience a splendid lot of excellent socials designed to help us know our Chinese friends better in this year, when we are all studying them, by associating with things Chinese in our moments of relaxation and fun. We believe that this book is a most worth-while addition to our educational material for this year, and that it will be of more permanent value if added to the library of a church, school, or Young People's Society. There are twelve socials in the book—some for every age in the church and some for the whole church to enjoy while playing together. Here are some of the suggestive titles: The Day for Ascending on High (an indoor picnic), A Journey to the Land of Shades (Hallowe'en Party), The Magic Ginger Jar (a party for children), The Feast of the New Year (a formal banquet program), The Dragon Boat Feast (a good time for boys and their dads), Lady Lotus Blossom Entertains (for mothers and daughters), The Lamp of Amazing Benevolence (a general social program).

In addition to whole programs for an entire social (programs easy of adaptation, however), Miss Miller has included some other valuable features for our use. There is one whole section of games. The writer of this review tried some of them along with some American games in a group by no means missionary, arousing enthusiasm in the players and teaching them much. There are suggestions for decorations and posters that might be useful in a meeting not of a purely social nature. The chapter called "Making Ready the Feast" gives carefully worked out Chinese menus and suggestions for all sorts of refreshments, from a banquet to light and informal party things, and real Chinese tea.

A real theme of an educational nature runs through all Miss Miller's work. To use her own words:—

"The reason why every Christian in America is not enthusiastic about missions is that so many of our most active church members are near-sighted. . . . Because we are sorry for them, we are going to cure their near-sightedness. We are going to present them with a new pair of spectacles. Chinese spectacles this time! We ourselves shall put on a pair, too, because we are sometimes troubled with the same malady. What shall we see? First of all, we shall see . . . that our parties and banquets have a delightfully different flavor. All will enjoy the spice which a dash of Chinese ginger will add to every social hour. . . . Then, as our eyes grow stronger, we shall see that these Chinese programs are not only entertaining us, they are also teaching us. . . . In nothing shall we be criticising or 'poking fun' at our friends in the Middle Kingdom; in everything we shall be attempting to catch—so far as our limited understanding can—the real spirit of their lives. . . . We shall see that in spite of the great needs of China which our study courses reveal to us, there is still room in this fascinating land for beauty and happiness.

"'One hand cannot make a clap,' says an old Chinese proverb. Perhaps, looking through our Chinese spectacles, we shall lose some of our overwhelming superiority. Perhaps we shall be able to look beyond the time when Christian America is helping China, to the time when Christian America and Christian China shall work together for the Father God."

Put "Chinese Ginger" into the library of your church or into the hands of your working committees, and let it help them to understand the Friends of the Flowery Kingdom by playing like them or with them.

R. I. S.

In China Now. By J. C. Keyte, M.A. New York: George H. Doran Company. Price, $1.50.

A valuable text-book issued by the United Council of Missionary Education. Here you will find the problems and the setting of the modern missionary in China described with a clearness and thoroughness characteristic of the English workers on the field.

The frankness and truthfulness of this setting forth of the social and religious life and of the attack by the missionary movement on this colossal job of reconstruction will make it an invaluable book for every study class to own and to use constantly. Here is a vital presentation of the great task of the Church. The author has certainly attained his avowed purpose—"In helping readers better to appreciate the conditions of the country and the challenge offered to Christian statesmanship."

Chapter V, on "The Work of the Teacher," is as comprehensive and vivid a picture of the educational situation as could well be drawn in twenty-six fascinating pages. One of the few indispensable books for your class work this fall.

E. H. S.

China and Her Peoples. By Lena E. Johnston. New York: George H. Doran Company. Pp. 136. Price, $1.50.

Eight informing and entertaining chapters cover much of the home life in town and country. One who takes up this little book will certainly carry away an intimate "background" of life in South China and a kindly appreciation of the people so happily described.

The English Council of Missionary Education are giving out this series, with the distinct purpose of giving friends of missions the necessary "background" for an appreciation of stories and letters from China. As far as it goes, this book does very well in its attempt in brief space to cover a field unthinkably vast. A worth-while contribution to international understanding and good will.

E. H. S.

THE CHRISTIAN MAKING HIS WILL

By Bert Wilson[1]

The hour of will-writing is a solemn hour. Into his will the testator puts his most serious reflections, and from it we get the correct insight into his character, because it genuinely reveals his heart and his conscience.

The Christian's will should be a Christian will. If all the processes which created his fortune have been Christian, so must the processes of its distribution. There are many questions which confront men as they sit down to write their wills. How may I confess Christ in writing my will? Shall all the property be left to the wife? Shall a small amount only be left to the wife and the bulk of it left to the children? Should each of the children receive the same amount? How much, if any, should be left to the church and other religious and charitable institutions? What is the best method of leaving money to religious organizations? These and many other questions the man of wealth must answer as he writes his will. If he is a Christian, they must be answered in the light of New Testament stewardship. Women who are responsible for the distribution of wealth also face the same questions.

The Dangers of Leaving Great Wealth to Children

The Christian must consider the question of whether he will turn over the bulk of his wealth to his children or distribute it for the benefit of society and religion. He must face seriously and honestly the question as to how much it is really wise to leave to his children. He should ask himself two questions: "Will the fortune be safe with my boy?" and "Will my boy be safe with my fortune?" If it be true that large fortunes may be a curse rather than a blessing to children, then the Christian man should ponder long before writing that curse into his will. Andrew Carnegie said: "The almighty dollar bequeathed to children is an almighty curse. No man has the right to handicap his son with such a burden as great wealth." Dr. Eliot, President *Emeritus* of Harvard, who has had opportunity for wide observation, says: "The most serious disadvantage under which rich people labor is in the bringing up of their children. It is well-nigh impossible for a very rich man to defend his children from habits of self-indulgence, laziness, and selfishness."

It is a well-known fact that rich men's sons generally make a pretty poor showing alongside the sons of the average man. There are exceptions, of course, but this is the rule. A woman once said to her son: "If I should die, would you give $5,000 to our foreign missionary work?" "No," was the son's reply, without a moment's hesitation. "Very well," said the mother, "then I must make arrangements to give it while I am alive."

A child is handicapped from the start if he knows he does not have to do a day's work so long as he lives. The Christian man must not sign away his boy's opportunity to work.

Living after Death

A well-to-do churchman, who recently passed away, left a sum of money, the interest on which will continue his annual gifts to the local congregation and to the national agencies of his church. Thus he extended his regular giving after his death. Another man, who supports a missionary, has written his will so that his estate will provide for the support of a missionary as long as time shall last. There are many such examples of men who have left money as permanent funds to carry on Christian work after they have passed on. Sometimes it is a memorial fund in memory of some loved one. In such cases the principal is kept sacred and intact, only the interest being used. A Christian thus may establish a fund while living or at death which will be working a hundred or a thousand years after he is gone.

The opposite of this was reported in a Southern state, where two men, both respectable church members, passed away leaving estates which combined aggregated nearly thirteen millions of dollars. Yet neither of them left a single dollar to the local church or to any college or benevolent or missionary agency of the church. Two other wealthy men, one the treasurer and the other the attorney of an old reliable missionary organization, failed to include that organization as one of the beneficiaries of their estates. Each had often spoken of the necessity of doing so but had neglected the making of such a provision. Were these wills Christian wills?

[1] From his book, "The Christian and His Money Problems." New York: George H. Doran Company, Publishers. Price, $1.50 net.

MISSION NEWS

The year past was a banner year for Lombard School, Shaowu, for it graduated a class of thirty from all the grades, the largest class of its kind in the history of the school. One of the High School graduates has gone to Kienning as the head teacher in the school there, the former head teacher going to Foochow for normal training.

Scouting, that great caste-breaker, has had a successful year in the Marathi Mission. About forty scouts from the seven troops of the mission attended the rally for Bombay Presidency scouts at Poona. The Ahmednagar High School troop went home with two out of the five chief prizes of the rally, given for first place in the relay race and the obstacle race. The Bombay High School troop also won a prize for its exhibition of hut-building. The seven troops have a total membership of over 125 eager lads, and the scoutmasters are all Indian.

The new Abbott Memorial Children's Ward of the hospital at Wai, Marathi Mission, offers a special attraction—a playground on the roof, where the recuperating youngsters find enjoyment.

Shaowu welcomes its first trained kindergarten worker, in the person of Ruth Tung, who has returned after two years of training in the school at Foochow.

The enrollment of the Mary B. Harding Kindergarten Training School at Sholapur, Marathi Mission, is the largest it has had in any year of the school's history except one. The total number in June was thirty-five. Every year the standard is higher because the type of girl sent for training is better. The Josephine Kindergarten is not so large as last year, but the development of the children has been more pronounced. The daily cup of milk has made a difference in the physical health of the little ones.

Soon after the opening of the Noble Memorial Hospital at Shih Chia Chuang (Paotingfu field, North China) a quiet caller asked to be shown around, and proved to be the manager of a large spinning mill, with modern machinery from Rhode Island. He started the hospital off by sending it all the cases of injury among his 2,000 employees. The careful young Chinese doctor in charge at once established a reputation by treating successfully a number of "Incurables" that had suffered much at the hands of pseudo-doctors. The hospital is now entirely self-supporting, including rental and salaries. Enlargement is now imperative; an adjoining yard has just been rented and another graduate nurse engaged.

CHRIST AND I

Rev. N. V. Tilak

As lyre and the musician,
  As thought and spoken word,
As rose and fragrant odors,
  As flute and breath accord;
So deep the bond that binds me
  To Christ, my Lord.

As mother and her baby,
  As traveler lost and guide,
As oil and flickering lamp-flame,
  Are each to each allied;
Life of my life, Christ bindeth
  Me to His side.

As lake and streaming rainfall,
  As fish and water clear,
As sun and gladdening dayspring,
  In union close appear;
So Christ and I are holden
  In bonds how dear!

Translated by Lydia M. Edwards,
Marathi Mission.

A NEW CONCEPTION OF THE MESSIAH

Dr. Caroline Hamilton (B.), at the Aintab Hospital, was called to visit a very sick Jewess who lived in a dirty room. After a day or two the doctor's helper went with Miss Trowbridge to give treatment to the poor woman. Later the helper went again. The patient's untidy, dirty, mother-in-law said: "Stop, Mariam, before you begin your work. I want to ask you something. Last night some of our people, men and women, came together to talk, and they were discussing the reason why these ladies should be so kind to us and come to this dirty house when we don't belong to their people."

Mariam answered: "It is because of the love of the Messiah."

The woman said: "Has the Messiah come?"

"Yes," said Mariam, "He has come, and if you want to know Him when He comes again, you must know Him now."

The three women present spoke of this a little and said they would talk it over with the men again. Mariam reports that the sick woman, the mother-in-law, and a neighbor, all seem ready to take in the new thought about Christ—that His love was the reason why the missionaries wanted to help them. They really wanted to know the secret.

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GENARO'S REASONS

Little seven-year-old Genaro was taken to the Instituto Colón at the beginning of the school year to be matriculated by his father, who said to the *directora:* "During this past year, my child has given me no peace, for he has been begging me every day to bring him back to the Instituto Colón, where he was so happy while in the kindergarten. He is now ready for the second year, but he positively refuses to go to any other school, and says that if he cannot come back here, he will not go anywhere."

In reply to questions as to why he made his choice, Genaro said, with a smile that was limited only by the size of his round face, and with all the emphasis of which he was capable, "In the Instituto Colón they teach us to play!" A playground under the supervision of a teacher is wonderfully attractive to the children, and the maintenance of discipline through the practical application of the Golden Rule opens the eyes of their minds.

From the Kindergarten up through the Preparatory or High School course, the pupils are being taught to "win without pride and to lose without anger." If the rising generation can learn this, Mexico will be capable of self-government.

First year Tamil Language Class in February, 1924, Kodaikanal, South India, including five American Board representatives

1925 Year Book of Missions

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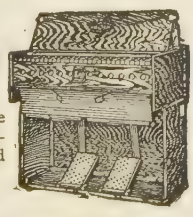

Style O

MISSIONARY PERSONALIA

"Language School is coming along," writes Miss Grace Vining from Kodaikanal; "a steady grind, culminating for the first year in the November exams. There are now seventeen of us left up here for the remainder of the term. During the season I appreciated the privilege of getting acquainted with nearly every one in the Madura Mission and with the nine or ten who came from the Marathi. This sheer Tamil study in such an isolated retreat does not admit of our trying ourselves out at actual mission work yet—we must wait till November for that—though later on we may do some teaching in the Indian village here. We attend Tamil church every Sunday, and admire the pastor as one of the finest of the fine, an educated Indian Christian gentleman of splendid ability and beautiful personality. He alone could make one convinced of the worthwhileness of missionary work."

REV. EMILIO C. VILLALABOS AND SONS

When in March Rev. and Mrs. H. C. Champe reached Tepic, the capital of Nayarit, Mexico, to open up their work there, the pastor of the church, Rev. Emilio C. Villalabos, spoke of the joy the Mexicans felt over the coming at last of American missionaries to Tepic. "This event," he said, "will make a record in the history of our church. You are the first missionary family to settle in this city (Tepic) since the Gospel was established here fifty-two years ago. We give you a hearty welcome—we, your friends, your brethren, and co-workers."

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In a speech at the inaugural ceremony of the Bantu Men's Social Center, Johannesburg, Mr. Walter Webber, M. L. A., chairman of the first executive committee, appealed to the citizens of Johannesburg for the further funds needed. "I am not appealing for a charity gift. I am offering you a good business investment. . . . Our objects are to surround the natives in their spare time with wholesome influences, to build up character, to create ideas of decency and manhood, to develop a power of self-control and responsibility." And to the native friends present: "Show the world that you value the privileges which you enjoy here, and that you are men enough to maintain and support and extend those privileges. The working of this institution will be closely watched and severely criticised. If you support and make a success of it, then similar institutions will be started over the Union. . . . And you who have enjoyed a good education, show your brethren that civilization is a blessing and not an evil. . . . Can you wish a nobler career than to help to elevate your own people?"

Miss Katie Wilcox (B.), of the Madura Mission, whose illness made it necessary for her temporarily to give up her work at Capron Hall, is convalescing at Bangalore, South India. Miss Wilcox is making satisfactory progress in a climate comfortably cool, 4,000 feet above sea level.

Miss Bookwalter (B.), with a Tamil associate, has been detailed to visit the Straits Settlement to solicit funds among the large colony of Tamils from Jaffna for the celebration of the Uduvil Girls' School Centenary the last of January.

Mrs. Lillian C. Sewny (B.), formerly in the medical work at Talas, Western Turkey Mission, is now with the Near East in Beirut, Syria, where she has charge of the infirmary of a large orphanage and camp clinic. That the camp offers plenty of hard work is apparent when we read that since June over 2,000 treatments have been given to the children and their immediate families.

The engagement is announced of Miss Pauline Rehder (I.), of Marash, and Rev. William Sage Woolworth, Jr. (A.B.), now at Cæsarea.

Miss Ellen Catlin (B.) spent the summer at her home in Burlington, Vt., returning to Constantinople in time for the opening of Gedik Pasha School. Miss Isabelle Harley (B.) returned to Constantinople on the same steamer and will resume her work in the school at Scutari.

It is credibly reported that when Miss Evelyn Fox (B.) arrived at Manila on her way to Cagayan, she was met at the wharf by a Mr. Lamb, a Mr. Wolf, and a Mr. Lyon!

Miss Jessie E. Payne (I.), of Yenching College, Peking, has just been made executive secretary of the Christian Educational Association for the two provinces of Chihli and Shansi. The association is made up of the educational workers of the twelve Christian organizations carrying on educational activities in these provinces. As part of her new and important task, Miss Payne recently took a week off from her regular activities to go jogging over the territory in a mule cart, her bed tied on behind it, on a tour of inspection of the Christian schools. Among other things, she conducted the intelligence tests which the Chinese Government has made out for its own schools and which the missionary institutions are coöperating to use as part of a great educational survey of China. These tests are adapted from those in use in American schools, but are altered to meet Chinese conditions. In some ways, writes Miss Payne, they ar superior to those used here.

In November Miss Payne expec to go to Shansi for a similar tri there. She will be on the roa more than half the time until th Chinese new year. She finds thi close study of rural conditions mo valuable in helping her to pla for teachers' institutes and norm school classes.

Miss Mary McClure (B.), return ing to China after her furloug period, entered into deck sports o the *S. S. President Cleveland.* O "Field Day" she won a prize—th standing broad grin; a straight fou inches against three and one-ha for the nearest competitor.

Rev. A. W. Downs, of Niigat Japan, last year tried the experimer of taking a small group of Maebasl Middle School boys for a campin experiment. It proved so succes ful that a summer camp for boy was opened this year at Niigat Mr. Downs having secured for cam use some of the tents left over fro the earthquake disaster and give to various churches. He also re ports the formation of a "Youn Men's Club," its members being to old to be called boys and too youn for the Y. M. C. A. There ar about twenty in the Club, made u of Middle School, Normal Schoo and Commercial School boys, wit officers chosen from the highe Middle School and from the Med cal University. Mr. Downs is carry ing on an "English hour" wit teachers in the Middle School. Sinc no other book suitable for the teach ing of English could be had in suf ficiently large numbers to go aroun the head teacher asked Mr. Down to use the Bible in his course. H did so, starting with the Sermo on the Mount. Of the seven teach ers in the class, all college gradu ates, only one is now a Christian Four of them have entered Mr Downs's regular mission Bible class in addition to this class in English

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Dr. Morledge, of the Zulu Mission, did *locum tenens* work in the Government Hospital in Durban the first half of the year while the doctors there took their leave, one at a time. He thus became acquainted with all the departments. The natives there need a sympathetic friend on the staff; it is something they have never had.

Mr. Paul Rowland has just completed a pamphlet of thirty-three pages, profusely illustrated, on the Samokov American Schools. He has been for four years at the head of the English Department of the American School for Boys, and on his departure for America was addressed by representatives of the various organizations he had founded or actively served—Scouts, Student Council, the school newspaper among these—and was started on his way with the School Song.

Miss Alice Weir (B.), writing of the school in the Newlands section of Johannesburg, tells of its rapid growth. There are now 130 children on the roll, with three teachers. On Sundays volunteer teachers help the regular staff. The attendance at Sunday School is usually about 225. When it reaches, as it sometimes does, 325, there really is not room enough. At the close of last term the teachers and pupils gave a successful concert, attended by many delighted parents.

The Doornfontein work also is progressing in spite of incidental disappointments. From this school many of the boys and girls go on to Amanzimtoti or to Inanda. The girls have done exceptionally well in their sewing classes, each one in the highest class finishing a handmade dress to the complete satisfaction of the inspector. The Sunday School and Bible classes are proving particularly worthwhile.

Mr. H. H. Strutton of the Marathi Mission tells of the gratifying success in the work of the Criminal Tribes Settlement, Sholapur. The settlers are keen to hear the Word and attend the Sunday services eagerly. A number are asking for baptism, but before they are received into the church they must show they are truly living Christian lives. Mr. Strutton says: "It is a very encouraging work, though it has taken the seven years that we have been in Sholapur fully to appreciate its possibilities. A long glance backward to the early days and the experiences therein, when drunken bouts and serious fights and riots were weekly, if not daily occurrences, serves to make us thankful to God for all that He has done for these people. Never shall I forget the feelings of hopelessness and impotence that came over me at times, in the first month or two here, as crime after crime was noted. It just seemed that one had come to be a jailor, and not a missionary with a missionary's hopes and chances. But now, some of those same people, most of them in fact, are not only harmless, but responsive to better things, and keen as possible to give their children every chance in life. And the children! Well, you would have to see them, to take in the change and realize the great hopefulness of the settlement. We had 2,300 people in those early days. We thought, and rightly so, that it was too big a settlement. Now we have 4,100, and over 1,000 children amongst these. We still think it is far too big a settlement to control properly, but it apparently will go on growing, as Sholapur is a growing place and the Settlement has become very popular with the people themselves. We can't keep their relatives from crowding in. However, some day it may be staffed properly."

"The sporting parson" is the nickname which Dr. Lucius Porter, of Peking, won on the steamer as he was returning to China this fall. One of a large group of fellow missionaries writes that he "has been leader of all activities on board, even dressing for fancy balls, as well as preaching on Sunday and

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NEW YORK TORONTO MONTREAL

lecturing on Chinese philosophy on week days." And yet globe-trotters are still saying that "missionaries are so narrow!"

Miss Alice P. Adams, wearing Blue Ribbon decoration given by Imperial Household, 1923.

Miss Alice Adams, who sailed for Japan October 14, spent a large part of her furlough in getting in good physical condition, the first few months of it in California. During the summer she has been visiting friends in the East, but has been able to do very little speaking. She reported herself in good health and with good courage when she called at the office to say good-by. In the above picture she is wearing the Imperial Decoration of the Blue Ribbon. This is not the first recognition of her long years of philanthropic work on the part of the Imperial Household. More recently a gift of money and a silver cup were presented by the Emperor.

The Robb scholarship in the department of nursing education at Teachers' College of Columbia University has just been awarded to Miss Gertrude Kellogg (I.) of the Kate Ford Whitman Hospital, Fenchow, China. It is the first time that this graduate scholarship has been awarded to any one whose field of work is outside the United States, and that such a choice should be made is a tribute to Miss Kellogg, whose pen-and-ink sketches and stories of Fenchow are familiar to readers of *The Missionary Herald*. Miss Kellogg left Chicago late in September to begin her studies. Her address is Teachers' College, 525 West 120th Street, New York City.

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DEATHS

September 14. In Glendale, Cal., Henry T. Whitney, M.D., for forty-two years connected with the Foochow Mission.

ARRIVALS IN THIS COUNTRY

June 2. In Montreal, Miss Margaret W. Melville and Miss Elizabeth W. Read, of West Africa.

September 29. In Montreal, Miss Helen J. Melville, of West Africa.

ARRIVALS ON THE FIELD

July 1. In Madura, India, Miss Gertrude E. Chandler, returning to Madras.

August 21. In Yokohama, Japan, Miss Katharine Merrill, joining the mission.

August 22. In Sofia, Bulgaria, Miss Margaret B. Haskell, joining the mission.

August 23. In Kobe, Japan, Miss Grace H. Stowe, returning to the mission.

August 24. In Yokohama, Japan, Rev. and Mrs. Frank Cary, returning to the mission.

August 25. In Yokohama, Japan, Miss Fina C. Ott, joining the mission.

September 1. In Constantinople, Turkey, Miss Katharine O. Fletcher, joining the mission.

September 6. In Kobe, Japan, Miss Edith E. Husted, returning to the mission.

September —. In Constantinople, Turkey, Rev. and Mrs. Lee Vrooman, joining the Turkey Mission.

September —. In Tarsus, Turkey, Mr. Alford Carleton, joining the Turkey Mission.

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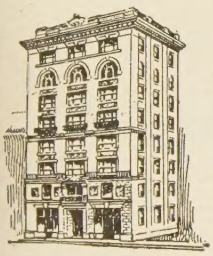

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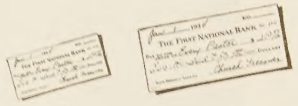

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